

Unsere Lebung ist unser Gott

Ein gute Weis und Wissen



Ge hilfe uns jetzt und allermolt

Die uns jetzt hat betroffen

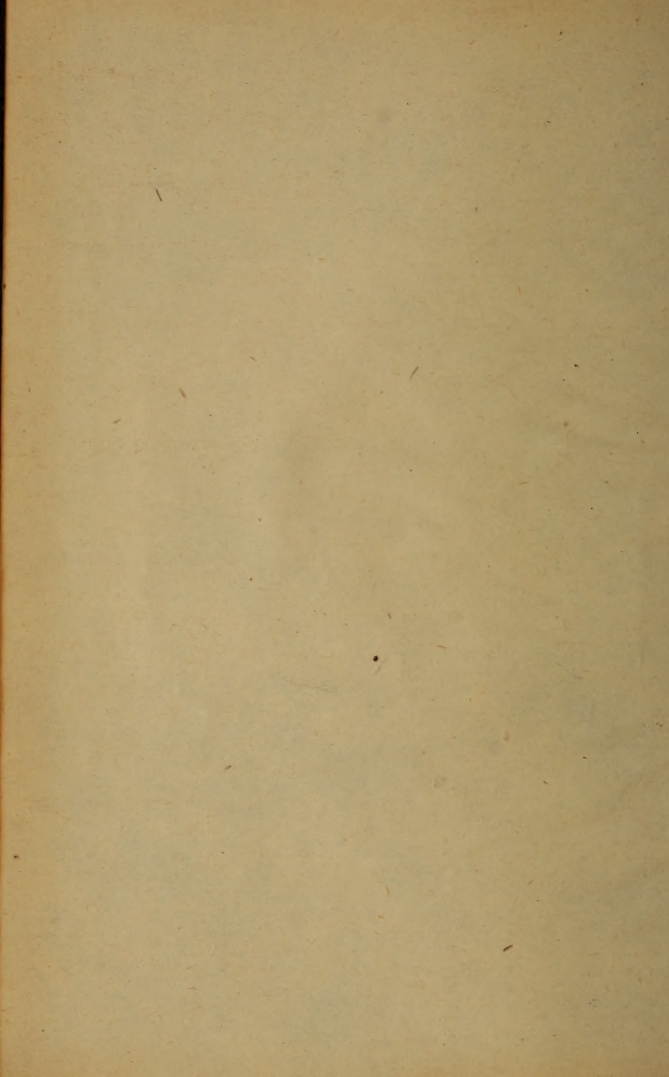
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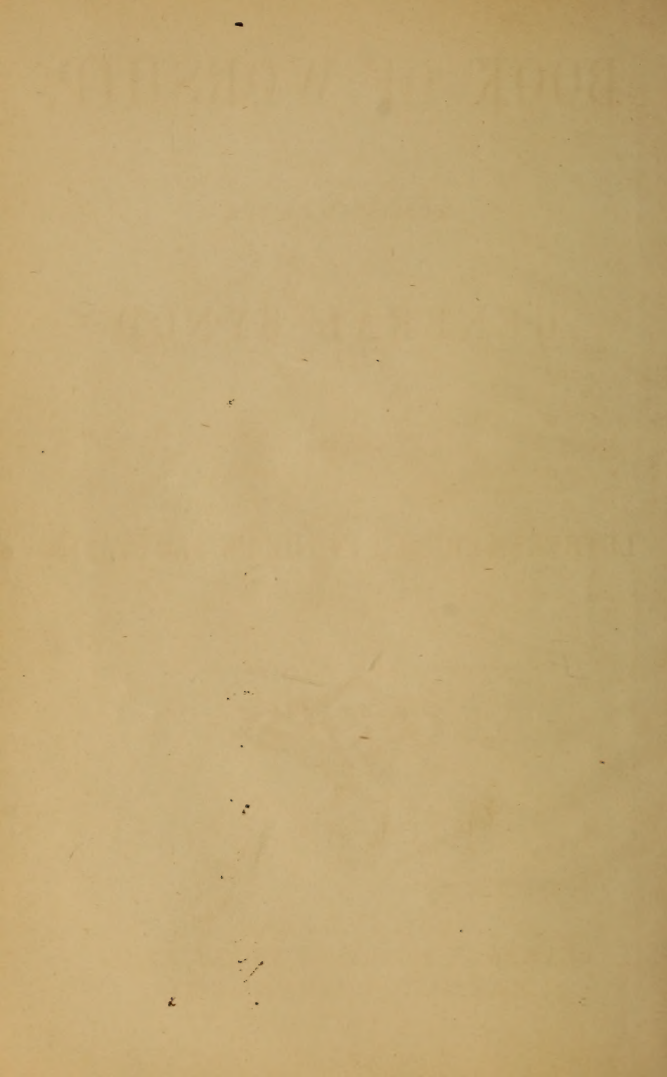
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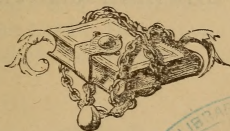
# BOOK OF WORSHIP,

PUBLISHED BY THE

## GENERAL SYNOD

OF THE

LUTHERAN CHURCH IN THE UNITED STATES *of*  
*America.*



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# CHURCH FESTIVALS.

RECOMMENDED BY THE GENERAL SYNOD.

- I. CHRISTMAS.
- II. GOOD FRIDAY.
- III. EASTER.
- IV. ASCENSION-DAY.
- V. WHIT-SUNDAY.

## ORDER OF PUBLIC WORSHIP.

---

### MORNING SERVICE.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord is in His Holy Temple; let all the earth keep silence before Him.

Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken

and a contrite heart, O God, Thou wilt not despise.

*Gloria Patri.*

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

*Confession of Sin.*

DEARLY beloved: the Holy Scriptures declare, that if we say that we have no sin, we deceive ourselves, and the truth is not in us; but that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us, therefore, confess our sins unto our Heavenly Father, with sincere, humble and obedient hearts, that we may obtain forgiveness of the same, by His infinite goodness and mercy.

Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee, that we have erred and strayed from Thy ways like lost sheep. We have followed too much

the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but rather that he may turn from his wickedness and live — have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

O God, the Father in Heaven, have mercy upon us!

O God, the Son, Redeemer of the world, have mercy upon us!

O God, the Holy Ghost, have mercy upon us, and grant us Thy peace! Amen.



*Apostles' Creed.*

**I** BELIEVE in God the Father Almighty,  
Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into the place of departed spirits; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*Gloria in Excelsis.*

**G**LORY be to God on high, and on earth  
peace, good will towards men. We  
praise Thee, we bless Thee, we worship Thee,  
we glorify Thee, we give thanks to Thee for  
Thy great glory, O Lord God, Heavenly  
King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Reading of the Scriptures.

Hymn.

Prayer.

Hymn.

Sermon.

Closing prayer (Lord's Prayer).

Hymn.

*Benediction.*

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all. Amen.

*Or,*

The Lord bless thee and keep thee ;

The Lord make His face to shine upon thee, and be gracious unto thee ;

The Lord lift up His countenance upon thee, and give thee peace ;

In the name of the Father, Son, and Holy Ghost. Amen.

## EVENING SERVICE.

1.—Ps. 67.

1. **G**OD be merciful unto us, and bless us ;  
And cause His face to shine upon us.
2. That Thy way may be known upon earth,  
Thy saving health among all nations.
3. Let the people praise Thee, O God ;  
Let all the people praise Thee.
4. Then shall the earth yield her increase ;  
And God, even our own God, shall  
bless us.
5. God shall bless us :  
And all the ends of the earth shall fear  
Him.

GLORY BE TO THE FATHER, AND TO THE SON,  
AND TO THE HOLY GHOST ;  
AS IT WAS IN THE BEGINNING, IS NOW, AND  
EVER SHALL BE,  
WORLD WITHOUT END. AMEN.

*Or, 2.—Ps. 100.*

1. Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before His presence with singing.

2. Know ye that the Lord He is God:

It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

3. Enter into His gates with thanksgiving, and into His courts with praise:

Be thankful unto Him, and bless His name.

4. For the Lord is good; His mercy is everlasting;

And His truth endureth to all generations.

GLORY BE TO THE FATHER, AND TO THE SON,  
AND TO THE HOLY GHOST;

AS IT WAS IN THE BEGINNING, IS NOW, AND  
EVER SHALL BE,

WORLD WITHOUT END. AMEN.

*Or, 3.—Ps. 122.*

1. I was glad when they said unto me, Let us go into the house of the Lord.



Our feet shall stand within thy gates,  
O Jerusalem.

2. Pray for the peace of Jerusalem:  
They shall prosper that love thee.

3. Peace be within thy walls,  
And prosperity within thy palaces.

GLORY BE TO THE FATHER, AND TO THE SON,  
AND TO THE HOLY GHOST;

AS IT WAS IN THE BEGINNING, IS NOW, AND  
EVER SHALL BE,

WORLD WITHOUT END. AMEN.

*Or, 4. — Ps. 26.*

1. I will wash mine hands in innocency:  
So will I compass Thine altar, O Lord,

2. That I may publish with the voice of  
thanksgiving,

And tell of all Thy wondrous works.

3. Lord, I have loved the habitation of Thy  
house,

And the place where Thine honor  
dwelleth.

GLORY BE TO THE FATHER, AND TO THE SON,  
AND TO THE HOLY GHOST;

AS IT WAS IN THE BEGINNING, IS NOW, AND  
EVER SHALL BE,

WORLD WITHOUT END. AMEN.

Scriptures.

Hymn.

Prayer.

Hymn.

Sermon.

Prayer (Lord's Prayer).

Hymn and Doxology.

Benediction.

---

### Explanation.

When a Hymn has two numbers, thus 1 (44), the second one is the number of the hymn in the old Book.

# Hymns,

REVISED BY ORDER OF THE GENERAL SYNOD.

---

## PUBLIC WORSHIP.

PRAISE AND ADORATION.

1 (44).

L. M.

BEFORE Jehovah's awful throne,  
Ye nations, bow with sacred joy;  
Know that the Lord is God alone:  
He can create, and He destroy.

2 His sov'reign power, without our aid,  
Made us of clay, and form'd us men,  
And, when like wand'ring sheep we stray'd,  
He brought us to His fold again.

3 We are His people, we His care,  
Our souls and all our mortal frame:  
What lasting honors shall we rear,  
Almighty Maker, to Thy name!

4 We'll crowd Thy gates with thankful songs,  
High as the heavens our voices raise;

And earth, with her ten thousand tongues,  
Shall fill Thy courts with sounding praise.

5 Wide as the world is Thy command;  
Vast as eternity Thy love;  
Firm as a rock Thy truth must stand,  
When rolling years shall cease to move.

2 (53).

S. M.

OH, BLESS the Lord, my soul!  
Let all within me join,  
And aid my tongue to bless His name  
Whose favors are divine.

2 Oh, bless the Lord, my soul!  
Nor let His mercies lie  
Forgotten in unthankfulness,  
And without praises die.

3 'Tis He forgives thy sins;  
'Tis He relieves thy pain;  
'Tis He that heals thy sicknesses,  
And gives thee strength again.

4 He crowns thy life with love,  
When rescued from the grave,  
He, that redeem'd our souls from death,  
Hath boundless power to save.

5 He fills the poor with good;  
He gives the suff'ers rest.  
The Lord hath justice for the proud,  
And mercy for the oppress'd.

6 His wondrous works and ways  
He made by Moses known;  
But sent the world His truth and grace  
By His beloved Son.

3 (36).

S. M.

MY soul, repeat His praise  
Whose mercies are so great;  
Whose anger is so slow to rise,  
So ready to abate.

- 2 God will not always chide;  
And, when His wrath is felt,  
His strokes are fewer than our crimes,  
And lighter than our guilt.
- 3 High as the heavens are raised  
Above the ground we tread,  
So far the riches of His grace  
Our highest thoughts exceed.
- 4 His grace subdues our sins,  
And His forgiving love  
Far as the east is from the west  
Doth all our guilt remove.
- 5 The pity of the Lord,  
To those who fear His name,  
Is such as tender parents feel;  
He knows our feeble frame.
- 6 Our days are as the grass,  
Or like the morning flower!  
If one sharp blast sweep o'er the field,  
It withers in an hour.
- 7 But thy compassions, Lord,  
To endless years endure;  
And children's children ever find  
Thy words of promise sure.

4.

11s &amp; 8s.

**B**E joyful in God, all ye lands of the earth;  
 Oh, serve Him with gladness and fear;  
 Exult in his presence with music and mirth;  
 With love and devotion draw near.

2 For Jehovah is God, and Jehovah alone,  
 Creator and Ruler o'er all;  
 And we are His people, His sceptre we own;  
 His sheep, and we follow His call.

3 Oh, enter His gates with thanksgiving and song;  
 Your vows in His temple proclaim;  
 His praise with melodious accordance prolong,  
 And bless His adorable name.

4 For good is the Lord, inexpressibly good,  
 And we are the work of His hand;  
 His mercy and truth from eternity stood,  
 And shall to eternity stand.

5.

10, 10, 11, 11.

**O**H, worship the King all-glorious above,  
 And gratefully sing His wonderful love;  
 Our Shield and Defender, the Ancient of days,  
 Pavilion'd in splendor, and girded with praise.

2 Oh, tell of His might, and sing of His grace,  
 Whose robe is the light, whose canopy space;  
 His chariots of wrath the deep thunder-clouds form,  
 And dark is His path on the wings of the storm.

3 Thy bountiful care what tongue can recite?  
 It breathes in the air, it shines in the light,  
 It streams from the hills, it descends to the plain,  
 And sweetly distils in the dew and the rain.

4 Frail children of dust, and feeble as frail,  
 In Thee do we trust, nor find Thee to fail;  
 Thy mercies how tender! how firm to the end  
 Our Maker, Defender, Redeemer, and Friend.

6 (50).

S. M.

COME, sound His praise abroad,  
 And hymns of glory sing!  
 Jehovah is the sov'reign God,  
 The universal King.

2 He form'd the deeps unknown;  
 He gave the seas their bound;  
 The wat'ry worlds are all His own,  
 And all the solid ground.

3 Come, worship at His throne;  
 Come, bow before the Lord:  
 We are His works and not our own,  
 He form'd us by His word.

4 To-day attend His voice,  
 Nor dare provoke His rod;  
 Come, like the people of His choice,  
 And own your gracious God!

7.

S. M.

STAND up, and bless the Lord,  
 Ye people of His choice;  
 Stand up, and bless the Lord your God,  
 With heart, and soul, and voice.

2 Though high above all praise,  
 Above all blessing high,  
 Who would not fear His holy name,  
 And laud, and magnify?



- 3 Oh, for the living flame  
 From His own altar brought,  
 To touch our lips, our souls inspire,  
 And wing to heaven our thought!
- 4 God is our strength and song,  
 And His salvation ours;  
 Then be His love in Christ proclaim'd  
 With all our ransom'd powers.
- 5 Stand up, and bless the Lord;  
 The Lord your God adore;  
 Stand up, and bless His glorious name,  
 Henceforth, for evermore!

8 (48).

H. L.

- TO your Creator God,  
 Your great Preserver, raise,  
 Ye creatures of His hand,  
 Your highest notes of praise.  
 Let ev'ry voice  
 Proclaim His power,  
 His name adore,  
 And loud rejoice.
- 2 Let all the creatures join  
 To celebrate His name,  
 And all their various powers  
 Assist th' exalted theme.  
 Let nature raise  
 From every tongue  
 A general song  
 Of grateful praise.
- 3 But oh! from human tongues  
 Should nobler praises flow;  
 And ev'ry thankful heart  
 With warm devotion glow.

Your voices raise,  
 Ye highly blest  
 Above the rest;  
 Declare His praise.

9 (895).

L. M.

FROM all who dwell below the skies  
 Let the Creator's praise arise;  
 Let the Redeemer's name be sung,  
 Through ev'ry land, by ev'ry tongue.

2 Eternal are Thy mercies, Lord;  
 Eternal truth attends Thy word;  
 Thy praise shall sound from shore to shore,  
 Till suns shall rise and set no more.

3 Your lofty themes, ye mortals, bring;  
 In songs of praise divinely sing;  
 The great salvation loud proclaim,  
 And shout for joy the Saviour's name.

4 In ev'ry land begin the song;  
 To ev'ry land the strains belong;  
 In cheerful sounds all voices raise,  
 And fill the world with loudest praise.

10.

11s.

OH, join ye the anthems of triumph that rise  
 From the throng of the blest, from the hosts  
 of the skies;  
 Alleluia, they sing, in rapturous strains,  
 Alleluia, the Lord God omnipotent reigns!

2 He gave to the light its beneficent wings;  
 He controlleth the councils of senates and kings;  
 From His throne in the clouds the lightnings are hurled,  
 And He ruleth the factions that rage through the world.

- 3 Rejoice, ye that love Him; His power cannot fail;  
 His omnipotent goodness shall surely prevail;  
 The triumph of evil will shortly be passed,  
 The omnipotent King shall conquer at last.

11.

8s &amp; 7s.

PRAISE the Lord! ye heavens, adore Him,  
 Praise Him, angels in the height;  
 Sun and moon, rejoice before Him;  
 Praise Him, all ye stars of light!

- 2 Praise the Lord — for He hath spoken;  
 Worlds His mighty voice obey'd;  
 Laws which never shall be broken,  
 For their guidance He hath made.

- 3 Praise the Lord — for He is glorious;  
 Never shall His promise fail;  
 God hath made His saints victorious,  
 Sin and death shall not prevail.

- 4 Praise the God of our salvation,  
 Hosts on high His power proclaim;  
 Heaven and earth, and all creation,  
 Laud and magnify His name.

12 (914).

S. M.

A WAKE, and sing the song  
 Of Moses and the Lamb;  
 Wake, ev'ry heart, and ev'ry tongue,  
 To praise the Saviour's name.

- 2 Sing of His dying love;  
 Sing of His rising power;  
 Sing how He intercedes above,  
 For us whose sins He bore.

3 Sing, till we feel our heart  
 Ascending with our tongue;  
 Sing, till the love of sin depart,  
 And grace inspire our song.

4 Sing on your heavenly way,  
 Ye ransom'd sinners, sing;  
 Sing on, rejoicing ev'ry day  
 In Christ, th' eternal King.

5 Soon shall we hear Him say,  
 "Ye blessed children, come!"  
 Soon will He call us hence away  
 To our eternal home.

6 There shall our raptured tongue  
 His endless praise proclaim,  
 And sweeter voices tune the song  
 Of Moses and the Lamb.

13.

L. M.

BLESS, O my soul! the living God;  
 Call home thy thoughts that rove abroad:  
 Let all the powers within me join  
 In work and worship so divine.

2 Bless, O my soul! the God of Grace:  
 His favors claim thy highest praise;  
 Why should the wonders He hath wrought  
 Be lost in silence, and forgot?

3 'Tis He, my soul, that sent His Son  
 To die for crimes which thou hast done;  
 He owns the ransom, and forgives  
 The hourly follies of our lives.

- 4 Let every land His power confess;  
Let all the earth adore His grace:  
My heart and tongue with rapture join,  
In work and worship so divine.

14 (45).

C. M.

**Y**E humble souls, approach your God  
With songs of sacred praise;  
For He is good, supremely good,  
And kind are all His ways.

- 2 All nature owns His guardian care;  
In Him we live and move:  
But nobler benefits declare  
The wonders of His love.
- 3 He gave His Son, His only Son,  
To ransom rebel worms;  
'Tis here He makes His goodness known  
In its diviner forms.
- 4 To this dear refuge, Lord, we come;  
On this our hope relies;  
A safe defence, a peaceful home,  
When storms of trouble rise.
- 5 Thine eye beholds with kind regard  
The souls who trust in Thee;  
Their humble hope Thou wilt reward  
With bliss divinely free.
- 6 Great God, to Thine almighty love  
What honors shall we raise?  
Not all the raptured songs above  
Can render equal praise.

15.

H. M.

LET every creature join  
 To bless Jehovah's name,  
 And every power unite  
 To swell th' exalted theme;  
 Let nature raise,  
 From every tongue,  
 A general song  
 Of grateful praise.

2 But oh, from human tongues  
 Should nobler praises flow,  
 And every thankful heart  
 With warm devotion glow:  
 Your voices raise,  
 Ye highly blest;  
 Above the rest  
 Declare His praise.

3 Assist me, gracious God;  
 My heart, my voice inspire;  
 Then shall I humbly join  
 The universal choir;  
 Thy grace can raise  
 My heart and tongue,  
 And tune my song  
 To lively praise.

16 (452).

8s.

COME, thou Fount of ev'ry blessing,  
 Tune my heart to sing Thy grace;  
 Streams of mercy, never ceasing,  
 Call for songs of loudest praise:  
 Teach me some melodious measure,  
 Sung by flaming tongues above;  
 Fill my soul with sacred pleasure,  
 While I sing redeeming love.



- 2 Here I raise mine Ebenezer,  
 Hither by Thy help I've come,  
 And I hope, by Thy good pleasure,  
 Safely to arrive at home.  
 Jesus sought me when a stranger,  
 Wand'ring from the fold of God;  
 He, to save my soul from danger,  
 Interposed His precious blood.
- 3 Oh! to grace how great a debtor  
 Daily I'm constrain'd to be!  
 Let that grace, Lord, like a fetter,  
 Bind my wand'ring heart to Thee!  
 Prone to wander, Lord, I feel it;  
 Prone to leave the God I love—  
 Here's my heart, Lord, take and seal it,  
 Seal it for Thy courts above.

17 (47).

L. P. M.

I'LL praise my Maker whilst I've breath;  
 And, when my voice is lost in death,  
 Praise shall employ my nobler pow'rs;  
 My days of praise shall ne'er be past  
 Whilst life and thought and being last,  
 Or immortality endures.

- 2 Happy the man whose hopes rely  
 On Israel's God, who made the sky,  
 And earth, and seas, with all their train.  
 His truth for ever stands secure;  
 He saves th' oppress'd, He feeds the poor;  
 And none shall find his promise vain.

- 3 The Lord pours eyesight on the blind;  
 The Lord supports the fainting mind;  
 He sends the lab'ring conscience peace;



He helps the stranger in distress,  
The widow and the fatherless,  
And grants the pris'ner sweet release.

4 I'll praise Him while He lends me breath,  
And, when my voice is lost in death,  
Praise shall employ my nobler pow'rs;  
My days of praise shall ne'er be past,  
Whilst life and thought and being last,  
Or immortality endures.

18 (28). C. M.

HOLY and rev'rend is the name  
Of our eternal King;  
Thrice holy, Lord! the angels cry:  
Thrice holy let us sing.

2 Holy is He in all his works,  
And saints are his delight;  
But sinners and their wicked ways  
Are hateful in His sight.

3 The deepest rev'rence, homage, love,  
Pay, O my soul, to God;  
Lift with thy hands a holy heart  
To His sublime abode.

4 Thou, righteous God! preserve my mind  
From all pollution free;  
Thine image form within my breast,  
That I Thy face may see.

19 (295). S. M.

TO God the only wise,  
Our Saviour and our King,  
Let all the saints below the skies  
Their humble praises bring.

2 'Tis His almighty love,  
 His counsel and His care,  
 Preserves us safe from sin and death,  
 And ev'ry hurtful snare.

3 He will present our souls  
 Unblemish'd and complete,  
 Before the glory of His face,  
 With joys divinely great.

4 Then all His faithful sons  
 Shall meet around the throne,  
 Shall bless the conduct of His grace,  
 And make His wonders known.

5 To our Redeemer, God,  
 Wisdom and pow'r belongs,  
 Immortal crowns of majesty,  
 And everlasting songs.

20.

7s.

**T**HANK and praise Jehovah's name!  
 For His mercies, firm and sure,  
 From eternity the same,  
 To eternity endure.

2 Let the ransom'd thus rejoice,  
 Gather'd out of every land,  
 As the people of His choice,  
 Pluck'd from the destroyer's hand,

3 To a pleasant land He brings,  
 Where the vine and olive grow,  
 Where, from flow'ry hills, the springs  
 Through luxuriant valleys flow.

- 4 Oh, that men would praise the Lord  
 For His goodness to their race;  
 For the wonders of His word,  
 And the riches of His grace!

21.

7s.

GOD of mercy, God of grace!  
 G Show the brightness of Thy face:  
 Shine upon us, Saviour! shine;  
 Fill Thy Church with light divine;  
 And Thy saving health extend  
 To the earth's remotest end.

- 2 Let the people praise Thee, Lord!  
 Be by all that live adored:  
 Let the nations shout and sing,  
 Glory to their Saviour King;  
 At Thy feet their tribute pay,  
 And Thy holy will obey.
- 3 Let the people praise Thee, Lord!  
 Earth shall then her fruits afford;  
 God to man His blessings give;  
 Man to God devoted live;  
 All below, and all above,  
 One in joy, and light, and love.

22.

L. M.

MY God, my King, Thy various praise  
 M Shall fill the remnant of my days;  
 Thy grace employ my humble tongue,  
 Till death and glory raise the song.

- 2 The wings of ev'ry hour shall bear  
 Some thankful tribute to thine ear;  
 And every setting sun shall see  
 New works of duty done for Thee.

- 3 Let distant times and nations raise  
 The long succession of Thy praise;  
 And unborn ages make my song  
 The joy and triumph of their tongue.
- 4 But who can speak Thy wondrous deeds?  
 Thy greatness all our thoughts exceeds;  
 Vast and unsearchable Thy ways!  
 Vast and immortal be Thy praise!

**23** (492).

L. M.

WHERE two or three, with sweet accord,  
 Obedient to their sov'reign Lord,  
 Meet to recount His acts of grace,  
 And offer solemn prayer and praise —

- 2 "There," says the Saviour, "will I be,  
 Amid this little company;  
 To them unveil my smiling face,  
 And shed my glories round the place."
- 3 We meet at Thy command, dear Lord,  
 Relying on Thy faithful word;  
 Now send Thy Spirit from above,  
 Now fill our hearts with heavenly love.

**24** (503).

L. M.

AWAY from ev'ry mortal care,  
 Away from earth, our souls retreat;  
 We leave this worthless world afar,  
 And wait and worship near Thy seat.

- 2 Lord, in the temples of thy grace,  
 We bow before Thee and adore;  
 We view the glories of Thy face,  
 And learn the wonders of Thy power.

3 Whilst here our various wants we mourn,  
 United prayers ascend on high;  
 And faith expects a sure return  
 From Him who hears our feeble cry.

4 Father! my soul would here abide;  
 Or, if my feet must hence depart,  
 Still keep me, Father, near Thy side,  
 Still keep Thy dwelling in my heart.

25 (501).

C. M.

THE Lord in Zion placed His name,  
 His ark was settled there;  
 To Zion the whole nation came  
 To worship thrice a year.

2 But we have no such lengths to go,  
 Nor wander far abroad;  
 Where'er Thy saints assemble now  
 There is a house for God.

3 Here, mighty God! accept our vows;  
 Here let Thy praise be spread:  
 Bless the provisions of Thy house,  
 And fill Thy poor with bread.

4 Here let the Son of David reign,  
 Let God's Anointed shine;  
 Justice and truth His court maintain,  
 With love and power divine.

26 (497).

7s.

L ORD, we come before Thee now,  
 At Thy feet we humbly bow;  
 Oh, do not our suit disdain;  
 Shall we seek Thee, Lord, in vain?

- 2 In Thine own appointed way,  
Now we seek Thee, here we stay;  
Lord, we cannot let Thee go  
Till a blessing Thou bestow.
- 3 Send some message from Thy word  
That may joy and peace afford;  
Let Thy spirit now impart  
Full salvation to each heart.
- 4 Comfort those who weep and mourn,  
Let the time of joy return;  
Those who are cast down, lift up;  
Make them strong in faith and hope.
- 5 Grant that all may seek and find  
Thee a God supremely kind;  
Heal the sick, the captive free,  
Let us all rejoice in Thee.

27.

8s, 7s, &amp; 4.

**I**N Thy name, O Lord, assembling,  
We, Thy people, now draw near:  
Teach us to rejoice with trembling;  
Speak, and let Thy servants hear;  
Hear with meekness —  
Hear Thy word with godly fear.

- 2 While our days on earth are lengthen'd,  
May we give them, Lord, to Thee;  
Cheer'd by hope, and daily strengthen'd,  
May we run, nor weary be,  
Till Thy glory  
Without cloud in heaven we see.
- 3 There, in worship purer, sweeter,  
All Thy people shall adore;

Tasting of enjoyment greater  
 Than they could conceive before;  
 Full enjoyment,  
 Full and pure forevermore.

28 (496).

C. M.

**I**N Thy great name, O Lord, we come,  
 To worship at thy feet;  
 Oh, pour Thy Holy Spirit down  
 On all that now shall meet.

- 2 We come to hear Jehovah speak,  
 To hear the Saviour's voice:  
 Thy face and favor, Lord, we seek,  
 Now make our hearts rejoice.
- 3 Teach us to pray and praise, and hear  
 And understand Thy word;  
 To feel Thy blissful presence near,  
 And trust our living Lord.
- 4 Here let Thy power and grace be felt;  
 Thy love and mercy known;  
 Our icy hearts, dear Jesus, melt,  
 And break this flinty stone.
- 5 Let sinners, Lord, Thy goodness prove,  
 And saints rejoice in Thee;  
 Let rebels be subdued by love,  
 And to the Saviour flee.
- 6 This house with grace and glory fill,  
 This congregation bless;  
 Thy great salvation now reveal,  
 Thy glorious righteousness.



**29** (494).

L. M.

THY presence, gracious God, afford,  
Prepare us to receive Thy word;  
Now let Thy voice engage our ear,  
And faith be mix'd with what we hear.

2 Distracting thoughts and cares remove,  
And fix our hearts and hopes above:  
With food divine may we be fed,  
And satisfied with living bread.

3 To us the sacred word apply,  
With sov'reign power and energy;  
And may we, in Thy faith and fear,  
Reduce to practice what we hear.

4 Father, in us Thy Son reveal;  
Teach us to know and do Thy will;  
Thy saving power and love display,  
And guide us to the realms of day.

**30** (495).

C. M.

JESUS, Thou dear redeeming Lord,  
Thy blessing we implore;  
Open the door to preach Thy word,  
The great, effectual door.

2 Gather the outcasts in, and save  
From sin and Satan's power;  
And let them now acceptance have,  
And know their gracious hour.

3 Lover of souls! Thou know'st to prize  
What Thou hast bought so dear;  
Come, then, and in Thy people's eyes  
With all thy wounds appear!

4 Appear, as when of old confest  
 The suff'ring Son of God;  
 And let us see thee in Thy vest  
 But newly dipt in blood

5 The hardness of our hearts remove,  
 Thou who for sin hast died;  
 Show us the tokens of Thy love,  
 Thy feet, Thy hands, Thy side.

31 (498). 8s, 7s, & 4.

**D**EAREST Saviour, help Thy servant  
 To proclaim Thy wondrous love!  
 Pour Thy grace upon this people,  
 That they may Thy love approve:  
 Bless, oh, bless them,  
 From Thy shining courts above.

2 Now Thy gracious word invites them  
 To partake the gospel-feast;  
 Let Thy Spirit sweetly draw them;  
 Ev'ry soul be Jesus' guest!  
 Oh, receive us,  
 Let us find Thy promised rest.

32 (875). S. M.

**O**UR heavenly Father, hear  
 The prayer we offer now;  
 Thy name be hallow'd far and near,  
 To Thee all nations bow.

2 Thy kingdom come; Thy will  
 On earth be done in love,  
 As saints and seraphim fulfil  
 Thy perfect law above.

- 3 Our daily bread supply  
     While by Thy word we live;  
 The guilt of our iniquity  
     Forgive as we forgive.
- 4 From dark temptation's power,  
     From Satan's wiles, defend;  
 Deliver in the evil hour,  
     And guide us to the end.
- 5 Thine shall for ever be  
     Glory and power divine;  
 The sceptre, throne, and majesty  
     Of heaven and earth are Thine.

## 33.

L. M.

- T**HEE we adore, eternal Lord!  
 We praise Thy name with one accord;  
 Thy saints, who here Thy goodness see,  
 Through all the world do worship Thee.
- 2 To Thee aloud all angels cry,  
 And ceaseless raise their songs on high,  
 Both cherubim and seraphim,  
 The heavens and all the powers therein.
- 3 The apostles join the glorious throng;  
 The prophets swell the immortal song;  
 The martyrs' noble army raise  
 Eternal anthems to Thy praise.
- 4 Thee, holy Prophet, Priest, and King!  
 Thee, Saviour of mankind they sing:  
 Thus earth below, and heaven above,  
 Resound Thy glory and Thy love.

## THE LORD'S DAY.

34 (936).

S. M.

WELCOME, sweet day of rest  
That saw the Lord arise;  
Welcome to this reviving breast  
And these rejoicing eyes.

2 The King himself comes near,  
And feasts His saints to-day;  
Here we may sit, and see Him here,  
And love and praise and pray.

3 One day, amid the place  
Where Christ, my Lord, has been,  
Is sweeter than ten thousand days  
Of pleasure and of sin.

4 My willing soul would stay  
In such a frame as this,  
Till call'd to rise and soar away  
To everlasting bliss.

35.

H. M.

WELCOME, delightful morn,  
Thou day of sacred rest!  
I hail thy kind return;—  
Lord, make these moments blest:  
From the low train of mortal toys,  
I soar to reach immortal joys.

2 Now may the King descend  
And fill His throne of grace;  
Thy sceptre, Lord, extend,  
While saints address Thy face:

Let sinners feel Thy quickening word,  
And learn to know and fear the Lord.

- 3 Descend, celestial Dove,  
With all Thy quickening powers;  
Disclose a Saviour's love,  
And bless the sacred hours:  
Then shall my soul new life obtain,  
Nor Sabbaths be enjoy'd in vain.

**36** (628).

7s.

**S**AFELY through another week  
God has brought us on our way;  
Let us now a blessing seek,  
Waiting in His courts to-day:  
Day of all the week the best;  
Emblem of eternal rest!

- 2 While we seek supplies of grace,  
Through the dear Redeemer's name,  
Show Thy reconciling face—  
Take away our sins and shame:  
From our worldly cares set free,  
May we rest this day in Thee.
- 3 Here we 're come, Thy name to praise;  
Let us feel Thy presence near;  
May Thy glory meet our eyes,  
While we in Thy house appear:  
Here afford us, Lord, a taste  
Of our everlasting feast.
- 4 May the gospel's joyful sound  
Conquer sinners, comfort saints;  
Make the fruits of grace abound,  
Bring relief for all complaints:  
Thus let all our Sabbaths prove,  
Till we join the Church above.

37.

H. M.

**A** WAKE, ye saints, awake!  
And hail this sacred day;  
In loftiest songs of praise  
Your joyful homage pay:  
Come, bless the day that God hath blest,  
The type of heaven's eternal rest.

2 On this auspicious morn  
The Lord of life arose;  
He burst the bars of death,  
And vanquish'd all our foes;  
And now He pleads our cause above,  
And reaps the fruit of all His love.

3 All hail, triumphant Lord!  
Heaven with hosannas rings,  
And earth in humbler strains,  
Thy praise responsive sings:  
Worthy the Lamb, that once was slain,  
Through endless years to live and reign!

38 (624).

L. M.

**A** NOTHER six days' work is done,  
Another Sabbath is begun:  
Return, my soul, enjoy thy rest,  
Improve the day Thy God has blest.

2 Come, bless the Lord, whose love assigns  
So sweet a rest to wearied minds;  
Provides an antepast of heaven,  
And gives this day the food of sev'n.

3 Oh that our thoughts and thanks may rise  
As grateful incense to the skies;  
And draw from heaven that sweet repose  
Which none, but he who feels it, knows.

4 With joy, great God! Thy works we view  
In various scenes, both old and new;  
With praise we think of mercies past,  
With hope we future pleasures taste.

5 In holy duties let the day,  
In holy pleasures pass away:  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end.

39 (507).

C. M.

THIS is the day the Lord hath made;  
He calls the hours His own:  
Let heaven rejoice, let earth be glad,  
And praise surround the throne.

2 To-day arose our glorious Head,  
And death's dread empire fell;  
To-day, the saints His triumph spread,  
And all its wonders tell.

3 Hosanna! the anointed King  
Ascends His destined throne;  
To God our grateful homage bring,  
And His Messiah own.

4 Blest be the Lord, who came to men  
With messages of grace;  
Who came in God His Father's name  
To save our sinful race.

5 Hosanna in the highest strains  
The Church on earth can raise!  
The highest heavens in which He reigns  
Shall give Him nobler praise.



40.

S. M.

LORD, in this sacred hour  
 Within Thy courts we bend,  
 And bless Thy love, and own Thy power,  
 Our Father and our Friend.

2 But Thou art not alone  
 In courts by mortals trod;  
 Nor only is the day Thine own  
 When man draws near to God.

3 Thy temple is the arch  
 Of yon unmeasured sky;  
 Thy Sabbath, the stupendous march  
 Of Thine eternity.

4 Lord, may that holier day  
 Dawn on Thy servants' sight;  
 And purer worship may we pay  
 In heaven's unclouded light.

41.

7s &amp; 6s.

O DAY of rest and gladness,  
 O day of joy and light,  
 O balm of care and sadness,  
 Most beautiful, most bright;  
 On thee, the high and lowly,  
 Bending before the throne,  
 Sing, Holy, Holy, Holy,  
 To the Great Three in One.

2 To-day on weary nations  
 The heavenly manna falls;  
 To holy convocations  
 The silver trumpet calls,

Where gospel light is glowing  
 With pure and radiant beams,  
 And living water flowing  
 With soul-refreshing streams.

- 3 New graces ever gaining  
 From this our day of rest,  
 We reach the rest remaining  
 To spirits of the blest:  
 To Holy Ghost be praises,  
 To Father and to Son;  
 The Church her voice upraises  
 To Thee, blest Three in One.

42 (505).

L. M.

**L**ORD of the Sabbath! hear our vows  
 On this Thy day, in this Thy house;  
 And own as grateful sacrifice  
 The songs which from Thy Church arise.

- 2 Thine earthly sabbaths, Lord, we love;  
 But there's a nobler rest above:  
 Thy servants to that rest aspire  
 With ardent hope and strong desire.
- 3 There languor shall no more oppress;  
 The heart shall feel no more distress;  
 No groans shall mingle with the songs  
 That dwell upon immortal tongues.
- 4 No gloomy cares shall there annoy,  
 No conscious guilt disturb our joy;  
 But ev'ry doubt and fear shall cease,  
 And perfect love give perfect peace.
- 5 When shall that glorious day begin,  
 Beyond the reach of death or sin;  
 Whose sun shall never more decline  
 But with unfading lustre shine!

## 43 (506).

L. M.

SWEET is the work, my God, my King!  
To praise Thy name, give thanks and sing;  
To show Thy love by morning light,  
And talk of all Thy truth at night.

- 2 Sweet is the day of sacred rest:  
No mortal care shall fill my breast;  
My heart shall triumph in the Lord,  
And bless His works, and bless His word.
- 3 And I shall share a glorious part,  
When grace has well refined my heart,  
When doubts and fears no more remain  
To break my inward peace again.
- 4 Then shall I see, and hear and know  
All I desired or wish'd below;  
And ev'ry power find sweet employ  
In that eternal world of joy.

## 44.

S. M.

SWEET is the work, O Lord,  
Thy glorious acts to sing,  
To praise Thy name, and hear Thy word,  
And grateful offerings bring.

- 2 Sweet, at the dawning light,  
Thy boundless love to tell;  
And, when approach the shades of night,  
Still on the theme to dwell.
- 3 Sweet, on this day of rest,  
To join in heart and voice  
With those who love and serve Thee best,  
And in Thy name rejoice.

4 To songs of praise and joy  
     Be every Sabbath given,  
 That such may be our blest employ  
     Eternally in heaven.

45 (938).

C. M.

FREQUENT the day of God returns,  
 To shed its quick'ning beams;  
 And yet how slow devotion burns,  
     How languid are its flames.

2 Accept our faint attempts to love;  
     Our frailties, Lord, forgive:  
 We would be like Thy saints above,  
     And praise Thee while we live.

3 Increase, O Lord, our faith and hope,  
     And fit us to ascend  
 Where the assembly ne'er breaks up,  
     The Sabbath ne'er shall end;

4 Where we shall breathe in heavenly air,  
     With heavenly lustre shine;  
 Before the throne of God appear,  
     And feast on love divine.

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DELIGHT IN WORSHIP.

46.

L. M.

HOW pleasant, how divinely fair,  
 O Lord of Hosts, Thy dwellings are!  
 With long desire my spirit faints  
 To meet th' assemblies of Thy saints.

- 2 My flesh would rest in Thine abode;  
My panting heart cries out for God:  
My God! my King! why should I be  
So far from all my joy and Thee!
- 3 Blest are the saints, who sit on high,  
Around Thy throne above the sky:  
Thy brightest glories shine above,  
And all their work is praise and love.
- 4 Blest are the souls, who find a place  
Within the temple of Thy grace;  
There they behold Thy gentler rays,  
And seek Thy face, and learn Thy praise.
- 5 Blest are the men whose hearts are set  
To find the way to Zion's gate:  
God is their strength; and through the road  
They lean upon their helper, God.

47 (504).

C. M.

- EARLY, my God, without delay,  
I haste to seek Thy face;  
My thirsty spirit faints away,  
Without Thy cheering grace.
- 2 I've seen Thy glory and Thy power  
Through all Thy temple shine:  
My God, repeat that heavenly hour,  
That vision so divine.
- 3 Not all the blessings of a feast  
Can please my soul so well,  
As when Thy richer grace I taste,  
And in Thy presence dwell.

- 4 Not life itself, with all its joys,  
 Can my best passions move,  
 Or raise so high my cheerful voice,  
 As Thy forgiving love.

48 (500).

H. M.

**L**ORD of the worlds above,  
 How pleasant and how fair  
 The dwellings of Thy love,  
 Thine earthly temples are!  
 To Thine abode  
 My heart aspires,  
 With warm desires  
 To see my God.

- 2 O happy souls that pray  
 Where God appoints to hear!  
 O happy men that pay  
 Their constant service there!  
 They praise Thee still;  
 And happy they,  
 Who love the way  
 To Zion's hill.

- 3 They go from strength to strength,  
 Through this dark vale of tears,  
 Till each arrives at length,  
 Till each in heaven appears:  
 O glorious seat,  
 When God our King  
 Shall thither bring  
 Our willing feet!

49 (491).

L. M.

**H**OW lovely, how divinely sweet,  
 O Lord, Thy sacred courts appear!  
 Fain would my longing passions meet  
 The glories of Thy presence there.

- 2 Oh, blest the men, blest their employ,  
Whom Thine indulgent favors raise  
To dwell in those abodes of joy,  
And sing Thy never-ceasing praise.
- 3 One day within Thy sacred gate  
Affords more real joy to me  
Than thousands in the tents of state;  
The meanest place is bliss with Thee.
- 4 God is a sun; our brightest day  
From His reviving presence flows;  
God is a shield through all the way,  
To guard us from surrounding foes.
- 5 O Lord of hosts, Thou God of grace,  
How blest, divinely blest, is he  
Who trusts Thy love and seeks Thy face,  
And fixes all his hopes on Thee!

50 (489).

C. M.

FAIN would my soul with wonder trace  
Thy mercies, O my God;  
And tell the riches of Thy grace —  
The merits of Thy blood.

- 2 With Israel's king, my heart would cry,  
While I review Thy ways,  
Tell me, my Saviour, who am I,  
That I should see Thy face?
- 3 Form'd by Thy hand, and form'd for Thee,  
I would be ever Thine:  
My Saviour, make my spirit free,  
With beams of mercy shine.



- 4 Fain would my soul with rapture dwell  
On Thy redeeming grace;  
Oh for a thousand tongues to tell  
My dear Redeemer's praise.

51 (393).

C. M.

WHILE Thee I seek, protecting power!  
Be my vain wishes still'd;  
And may this consecrated hour  
With better hopes be fill'd.

- 2 Thy love the powers of thought bestow'd;  
To Thee my thoughts would soar:  
Thy mercy o'er my life has flow'd;  
That mercy I adore.

- 3 In each event of life, how clear  
Thy ruling hand I see!  
Each blessing to my soul more dear,  
Because bestow'd by Thee.

- 4 In ev'ry joy that crowns my days,  
In ev'ry pain I bear,  
My heart shall find delight in praise,  
Or seek relief in prayer.

- 5 When gladness wings my favor'd hour,  
Thy love my thoughts shall fill:  
Resign'd, when storms of sorrow lower,  
My soul shall meet Thy will.

- 6 My lifted eye, without a tear,  
The lowering storm shall see;  
My steadfast heart shall know no fear:  
That heart will rest on Thee!

52 (490).

L. M.

**F**AR from my thoughts, vain world, begone,  
 Let my religious hours alone:  
 Fain would my eyes my Saviour see;  
 I wait a visit, Lord, from Thee.

2 My heart grows warm with holy fire,  
 And kindles with a pure desire;  
 Come, my dear Jesus, from above,  
 And feed my soul with heavenly love.

3 Bless'd Jesus, what delicious fare!  
 How sweet Thine entertainments are!  
 Never did angels taste above  
 Redeeming grace and dying love.

4 Hail, great Immanuel, all divine!  
 In Thee Thy Father's glories shine;  
 Thou brightest, sweetest, fairest One  
 That eyes have seen, or angels known.

53.

7s.

**S**WEET the time, exceeding sweet!  
 When the saints together meet,  
 When the Saviour is the theme,  
 When they joy to sing of Him.

2 Sing we then eternal love,  
 Such as did the Father move:  
 He beheld the world undone,  
 Loved the world, and gave His Son.

3 Sing the Son's amazing love;  
 How He left the realms above,  
 Took our nature and our place,  
 Lived and died to save our race.

4 Sing we, too, the Spirit's love;  
With our stubborn hearts He strove,  
Filled our minds with grief and fear,  
Brought the precious Saviour near.

5 Sweet the place, exceeding sweet,  
Where the saints in glory meet;  
Where the Saviour's still the theme,  
Where they see and sing of Him.

54 (769).

C. M.

HOW did my heart rejoice to hear  
My friends devoutly say,  
"In Zion let us all appear,  
And keep the solemn day!"

2 I love her gates, I love the road;  
The Church, adorn'd with grace,  
Stands like a palace built for God,  
To show His milder face.

3 Peace be within this sacred place,  
And joy a constant guest;  
With holy gifts and heavenly grace  
Be her attendants blest.

4 My soul shall pray for Zion still,  
While life or breath remains;  
Here my best friends, my kindred dwell,  
Here God, my Saviour, reigns.

## GOD.

## BEING AND ATTRIBUTES OF GOD.

55 (20).

C. M.

- G**REAT God, how infinite art Thou!  
 How frail and weak are we!  
 Let the whole race of creatures bow  
 And pay their praise to Thee.
- 2 Thy throne eternal ages stood,  
 Ere earth or heaven was made;  
 Thou art the ever-living God,  
 Were all the nations dead.
- 3 Nature and time all open lie  
 To Thine immense survey,  
 From the formation of the sky  
 To the last awful day.
- 4 Eternity, with all its years,  
 Stands present to Thy view;  
 To Thee there's nothing old appears,  
 To Thee there's nothing new.
- 5 Our lives through various scenes are drawn,  
 And vex'd with trifling cares;  
 While Thine eternal thought moves on  
 Thine undisturb'd affairs.
- 6 Great God, how infinite art Thou!  
 How frail and weak are we!  
 Let the whole race of creatures bow  
 And pay their praise to Thee.

56 (21).

L. M.

ALL-POWERFUL, self-existent God,  
Who all creation dost sustain!  
Thou wast, and art, and art to come,  
And everlasting is Thy reign.

- 2 Fix'd and eternal as Thy days,  
Each glorious attribute divine,  
Through ages infinite, shall still  
With undiminish'd lustre shine.
- 3 Fountain of being! Source of good!  
Immutable dost Thou remain;  
Nor can the shadow of a change  
Obscure the glories of Thy reign.
- 4 Earth may with all her powers dissolve,  
If such the great Creator's will;  
But Thou for ever art the same;  
"I Am" is Thy memorial still.

57 (26).

C. M.

LORD, all I am is known to Thee;  
In vain my soul would try  
To shun Thy presence, or to flee  
The notice of Thine eye.

- 2 Thine all-surrounding sight surveys  
My rising and my rest,  
My public walks, my private ways,  
And secrets of my breast.
- 3 My thoughts lie open to Thee, Lord,  
Before they're form'd within;  
And ere my lips pronounce the word,  
Thou know'st the sense I mean.

4 Oh, wondrous knowledge, deep and high;  
Where can a creature hide?  
Within Thy circling arms I lie,  
Beset on ev'ry side.

5 So let Thy grace surround me still,  
And like a bulwark prove,  
To guard my soul from ev'ry ill,  
Secured by sov'reign love.

58 (25).

L. M.

**L**ORD, Thou hast search'd and seen me through,  
Thine eye commands with piercing view  
My rising and my resting hours,  
My heart and flesh, with all their powers.

2 Could I so false, so faithless prove,  
To quit Thy service and Thy love;  
Where, Lord, could I Thy presence shun,  
Or from Thy dreadful glory run?

3 The veil of night is no disguise,  
No screen from Thine all-searching eyes;  
Thy hand can seize Thy foes as soon  
Through midnight shades as blazing noon.

4 Oh, may these thoughts possess my breast,  
Where'er I rove, where'er I rest!  
Nor let my weaker passions dare  
Consent to sin, for God is there.

59.

L. M.

**T**HE Lord is King! lift up thy voice,  
O earth, and all ye heavens, rejoice!  
From world to world the joy shall ring:  
"The Lord omnipotent is King!"

2 The Lord is King! who then shall dare  
Resist His will, distrust His care?  
Holy and true are all His ways:  
Let every creature speak His praise.

3 The Lord is King! exalt your strains:  
Ye saints, your God, your Father reigns;  
One Lord one empire all secures:  
He reigns, and life and death are yours.

4 Oh, when His wisdom can mistake,  
His might decay, His love forsake,  
Then may His children cease to sing,  
"The Lord omnipotent is King!"

60.

C. M.

MY God, how wonderful Thou art,  
Thy majesty how bright!  
How glorious is Thy mercy-seat,  
In depths of burning light!

2 Yet I may love Thee too, O Lord,  
Almighty as thou art;  
For thou hast stooped to ask of me  
The love of my poor heart.

3 No earthly father loves like Thee,  
No mother half so mild  
Bears and forbears, as thou hast done  
With me, Thy sinful child.

4 My God, how wonderful Thou art,  
Thou everlasting Friend!  
On Thee I stay my trusting heart,  
Till faith in vision end.



61 (33).

8s & 6s.

MY God, Thy boundless love I praise,  
How bright on high its glories blaze,  
How sweetly bloom below!  
It streams from thine eternal throne;  
Through heaven its joys forever run,  
And o'er the earth they flow.

2 It robes in cheerful green the ground,  
And pours its flowery beauties round,  
Whose sweets perfume the gale:  
Its bounties richly spread the plain,  
The blushing fruit, the golden grain,  
And smile on every vale.

3 But in Thy gospel see it shine,  
With grace and glories more divine,  
Proclaiming sins forgiven,  
There faith, bright cherub, points the way  
To realms of everlasting day,  
And opens all her heaven.

4 Then let the love that makes me blest,  
With cheerful praise inspire my breast,  
And ardent gratitude;  
And all my thoughts and passions tend  
To Thee, my Father and my Friend,  
My soul's eternal good.

62.

8s & 7s.

GOD is love; His mercy brightens  
All the path in which we rove;  
Bliss He wakes and woe He lightens;  
God is wisdom, God is love.

2 Chance and change are busy ever;  
Man decays, and ages move;

But His mercy waneth never ;  
 God is wisdom, God is love.

3 Even the hour that darkest seemeth,  
 Will His changeless goodness prove ;  
 From the gloom His brightness streameth,  
 God is wisdom, God is love.

4 He with earthly cares entwineth  
 Hope and comfort from above :  
 Everywhere His glory shineth ;  
 God is wisdom, God is love.

#### TRINITY OF GOD.

**63** (805).

L. M.

**F**ATHER of heaven, whose love profound  
 A ransom for our souls has found,  
 Before Thy throne we sinners bend ;  
 To us Thy pard'ning love extend.

2 Almighty Son, incarnate Word,  
 Our Prophet, Priest, Redeemer, Lord,  
 Before Thy throne we sinners bend ;  
 To us Thy saving grace extend.

3 Eternal Spirit, by whose breath,  
 The soul is raised from sin and death  
 Before Thy throne we sinners bend ;  
 To us Thy quick'ning power extend.

4 Jehovah ! Father, Spirit, Son !  
 Eternal Godhead, Three in One !  
 Before Thy throne we sinners bend ;  
 Grace, pardon, life to us extend.

64 (807).

S. M.

FATHER, in Whom we live,  
 In Whom we are and move,  
 All glory, power and praise receive  
 For Thy creating love.

2 O thou incarnate Word,  
 Let all Thy ransomed race  
 Unite in thanks, with one accord,  
 For Thy redeeming grace.

3 Spirit of holiness,  
 Let all Thy saints adore  
 Thy sacred gifts, and join to bless  
 Thy heart-renewing power.

4 The grace on man bestow'd,  
 Ye heavenly choirs, proclaim,  
 And cry, "Salvation to our God!  
 Salvation to the Lamb!"

65 (41).

C. M.

FATHER of glory! to Thy name  
 Immortal praise we give;  
 Who dost an act of grace proclaim,  
 And bid us rebels live.

2 Immortal honor to the Son  
 Who makes Thine anger cease;  
 Our lives He ransom'd with His own,  
 And died to make our peace.

3 To thine almighty Spirit be  
 Immortal glory given,  
 Whose influence brings us near to Thee,  
 And trains us up for heaven.

- 4 Let men, with their united voice,  
 Adore the eternal God,  
 And spread his honors and their joys  
 Through nations far abroad.
- 5 Let faith, and love, and duty join,  
 One general song to raise;  
 Let saints in earth and heaven combine  
 In harmony and praise.

66.

6s &amp; 4s

- COME, Thou almighty King,  
 Help us Thy name to sing,  
 Help us to praise!  
 Father all-glorious,  
 O'er all victorious,  
 Come and reign over us,  
 Ancient of days.
- 2 Jesus, our Lord, descend;  
 From all our foes defend,  
 Nor let us fall;  
 Let Thine almighty aid  
 Our sure defence be made,  
 Our souls on Thee be stay'd;  
 Lord, hear our call!
- 3 Come, holy Comforter,  
 Thy sacred witness bear,  
 In this glad hour:  
 Thou, Who almighty art,  
 Now rule in every heart,  
 And ne'er from us depart,  
 Spirit of power.
- 4 To Thee, great One in Three,  
 The highest praises be,

Hence evermore!  
Thy sovereign majesty  
May we in glory see,  
And to eternity  
Love and adore!

67.

7s.

TO the name of God on high,  
God of might and majesty,  
God of heaven, and earth, and sea,  
Blessing, praise and glory be.

2 To the name of Christ the Lord,  
Son of God, incarnate Word,  
Christ, by Whom all things were made,  
Be an endless honor paid.

3 To the Holy Spirit be  
Equal praise eternally,  
With the Father and the Son,  
One in name, in glory one.

4 Glorious is our God the Lord,  
Praises, then, with one accord  
To His holy name be given,  
By the sons of earth and heaven.



## CREATION AND PROVIDENCE.

### WORKS.

68 (59).

L. M.

THE spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.

- 2 Th' unwearied sun, from day to day  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.
- 3 Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth:
- 4 Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings, as they roll,  
And spread the truth from pole to pole.
- 5 What though in solemn silence all  
Move round this dark terrestrial ball —  
What though no real voice nor sound  
Amidst their radiant orbs be found —
- 6 In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine —  
The hand that made us is divine.

69 (60).

C. M.

WE sing the almighty power of God  
Who bade the mountains rise,  
Who spread the flowing seas abroad,  
And built the lofty skies.

- 2 We sing the wisdom that ordain'd  
The sun to rule the day;  
The moon shines full at His command,  
And all the stars obey.
- 3 We sing the goodness of the Lord,  
Who fills the earth with food;

Who form'd His creatures by a word,  
And then pronounced them good.

4 Lord, how Thy wonders are display'd,  
Where'er we turn our eyes,  
Whether we view the ground we tread,  
Or gaze upon the skies!

5 There's not a plant nor flower below,  
But makes Thy glories known:  
And clouds arise, and tempests blow,  
By order from Thy throne.

6 On Thee each moment we depend;  
If Thou withdraw, we die.  
Oh, may we ne'er that God offend,  
Who is forever nigh!

70.

L. M.

UP to the hills I lift mine eyes,  
The eternal hills beyond the skies;  
Thence all her help my soul derives,  
There my almighty Refuge lives.

2 He lives — the everlasting God  
That built the world, that spread the flood:  
The heavens with all their hosts he made,  
And the dark regions of the dead.

3 He guides our feet, He guards our way;  
His morning smiles bless all the day:  
He spreads the evening veil, and keeps  
The silent hours, while Israel sleeps.

4 Israel, a name divinely blest,  
May rise secure, securely rest;  
Thy holy Guardian's wakeful eyes  
Admit no slumber, nor surprise.



- 5 Should earth and hell with malice burn,  
Still thou shalt go, and still return,  
Safe in the Lord; His heavenly care  
Defends thy life from ev'ry snare.

PROVIDENCE.

71 (65.)

C. M.

LET the whole race of creatures lie  
Abased before the Lord!  
Whate'er His powerful hand has form'd  
He governs with a word.

- 2 Ten thousand ages ere the skies  
Were into motion brought,  
All the long years and worlds to come  
Stood present to His thought.

- 3 There's not a sparrow or a worm  
O'erlook'd in His decrees;  
He raises monarchs to a throne,  
Or sinks with equal ease.

- 4 If light attend the course I go,  
'Tis He provides the rays;  
And 'tis His hand that hides the sun,  
If darkness cloud my days.

- 5 Trusting His wisdom and His love,  
I would not wish to know  
What in the book of His decrees  
Awaits me here below.

- 6 Be this alone my fervent prayer,  
Whate'er my lot shall be,  
Or joys, or sorrows, may they form  
My soul for heaven and Thee!

72 (961).

C. M.

MAKER of all things, mighty Lord!  
We own Thy power divine;  
The winds and waves obey Thy word,  
For all their strength is thine.

2 Wide as the wintry tempests sweep,  
They work Thy sov'reign will;  
Thy voice is heard upon the deep,  
And all its waves are still.

3 When dangers threat in every form,  
And death itself is near;  
O God, amidst the raging storm,  
We're safe beneath Thy care.

4 With trembling hope on Thee we stay  
To rescue from the grave;  
Thou, whom the elements obey,  
Art ever near to save.

73 (79).

8s.

THE Lord my pasture shall prepare,  
And feed me with a shepherd's care;  
His presence shall my wants supply,  
And guard me with a watchful eye;  
My noonday walks He shall attend,  
And all my midnight hours defend.

2 When on the sultry glebe I faint,  
Or on the thirsty mountain pant,  
To fertile vales and dewy meads  
My weary wand'ring steps He leads,  
Where peaceful rivers, soft and slow,  
Amid the verdant landscape flow.

- 3 Though in a bare and rugged way,  
Through devious lonely wilds I stray,  
Thy goodness shall my pains beguile,  
The barren wilderness shall smile,  
With sudden green and herbage crown'd,  
And streams shall murmur all around.
- 4 Though in the paths of death I tread,  
With gloomy horrors overspread;  
My steadfast heart shall fear no ill,  
For Thou, O Lord, art with me still;  
Thy friendly crook shall give me aid,  
And guide me through the dreadful shade.

74 (855).

S. M.

- THE Lord my Shepherd is;  
I shall be well supplied:  
Since He is mine, and I am His,  
What can I want beside?
- 2 He leads me to the place  
Where heavenly pasture grows,  
Where living waters gently pass,  
And full salvation flows.
- 3 If e'er I go astray,  
He doth my soul reclaim,  
And guides me, in His own right way,  
For His most holy name.
- 4 While He affords His aid,  
I cannot yield to fear;  
Tho' I should walk thro' death's dark shade,  
My Shepherd's with me there.
- 5 In sight of all my foes,  
Thou dost my table spread;

My cup with blessings overflows,  
And joy exalts my head.

- 6 The bounties of Thy love  
Shall crown my future days;  
Nor from Thy house will I remove,  
Nor cease to speak Thy praise.

75 (851).

C. M.

WHEN all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.

- 2 Unnumber'd comforts on my soul  
Thy tender care bestow'd,  
Before my infant heart conceived  
From whom those comforts flow'd.
- 3 When in the slippery paths of youth  
With heedless steps I ran,  
Thine arm, unseen, convey'd me safe,  
And led me up to man.
- 4 Ten thousand thousand precious gifts  
My daily thanks employ;  
Nor is the least a cheerful heart,  
That tastes those gifts with joy.
- 5 Through ev'ry period of my life  
Thy goodness I'll pursue;  
And after death, in distant worlds,  
The glorious theme renew.
- 6 Through all eternity, to Thee  
A grateful song I'll raise;  
But oh, eternity's too short  
To utter all Thy praise.

76 (69).

C. M.

GOD moves in a mysterious way,  
 GOD His wonders to perform,  
 He plants His footsteps in the sea,  
 And rides upon the storm.

2 Deep in unfathomable mines  
 Of never-failing skill,  
 He treasures up His bright designs,  
 And works His sovereign will.

3 Ye fearful saints! fresh courage take:  
 The clouds ye so much dread  
 Are full of mercy, and will break  
 In blessings on your head.

4 Judge not the Lord by feeble sense,  
 But trust Him for His grace;  
 Behind a frowning providence  
 He hides a smiling face.

5 His purposes will ripen fast,  
 Unfolding ev'ry hour;  
 The bud may have a bitter taste,  
 But sweet will be the flower.

6 Blind unbelief is sure to err,  
 And scan His work in vain,  
 God is His own interpreter,  
 And He will make it plain.

77 (82).

C. M.

THY way, O God, is in the sea,  
 THY paths I cannot trace,  
 Nor comprehend the mystery  
 Of Thine unbounded grace.

2 Here the dark veils of flesh and sense  
 My captive soul surround;  
 Mysterious deeps of providence  
 My wondering thoughts confound.

3 As through a glass, I dimly see  
 The wonders of Thy love,  
 How little do I know of Thee,  
 Or of the joys above!

4 'Tis but in part I know Thy will,  
 I bless Thee for the sight;  
 When will Thy love the rest reveal  
 In glory's clearer light?

5 With raptures shall I then survey  
 Thy providence and grace;  
 And spend an everlasting day  
 In wonder, love and praise.

78 (84).

L. M.

THY ways, O Lord! with wise design,  
 Are framed upon Thy throne above,  
 And ev'ry dark and bending line  
 Meets in the centre of Thy love.

2 With feeble light, and half obscure,  
 Poor mortals Thine arrangements view;  
 Not knowing that the least are sure,  
 And the mysterious just and true.

3 Thy flock, Thine own peculiar care,  
 Though now they seem to roam uneyed,  
 Are led or driven only where  
 They best and safest may abide.

4 They neither know nor trace the way:  
 But while they trust Thy guardian eye,

Their feet shall ne'er to ruin stray,  
Nor shall the weakest fail or die.

- 5 My favor'd soul shall meekly learn  
To lay her reason at Thy throne;  
Too weak Thy secrets to discern,  
I'll trust Thee for my guide alone.

79.

C. M.

FATHER, I know that all my life  
Is portion'd out by Thee;  
The changes that will surely come  
I do not fear to see:  
I ask Thee for a present mind,  
Intent on pleasing Thee.

- 2 I ask Thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And wipe the weeping eyes;  
A heart at leisure from itself,  
To soothe and sympathize.
- 3 I would not have the restless will  
That hurries to and fro,  
That seeks for some great thing to do,  
Or secret thing to know:  
I would be treated as a child,  
And guided where I go.
- 4 Wherever in the world I am,  
In whatsoe'er estate,  
I have a fellowship with hearts,  
To keep and cultivate;  
A work of lowly love to do  
For Him on whom I wait.



- 5 I ask Thee for the daily strength,  
 To none that ask denied,  
 A mind to blend with outward life,  
 While keeping at Thy side;  
 Content to fill a little space,  
 If Thou be glorified.
- 6 And if some things I do not ask,  
 Among my blessings be,  
 I'd have my spirit filled the more  
 With grateful love to Thee;  
 More careful, not to serve Thee much,  
 But please Thee perfectly.

80 (71).

L. M.

**G**OD is the refuge of His saints,  
 When storms of deep distress invade,  
 Ere we can offer our complaints,  
 Behold Him present with His aid.

- 2 Let mountains from their seats be hurl'd  
 Down to the deep, and buried there;  
 Convulsions shake the solid world:  
 Our faith shall never yield to fear.
- 3 Loud may the troubled ocean roar,  
 In sacred peace our souls abide;  
 While every nation, every shore  
 Trembles and dreads the swelling tide.
- 4 'Midst storms and tempests, Lord, Thy word  
 Does every rising fear control;  
 Sweet peace Thy promises afford,  
 And well sustain the fainting soul.

81 (81). C. M.

HOW are Thy servants blest, O Lord!  
 How sure is their defence!  
 Eternal Wisdom is their guide,  
 Their help Omnipotence.

- 2 In foreign realms and lands remote,  
 Supported by Thy care,  
 They pass unhurt through burning climes,  
 And breathe in tainted air.
- 3 Though by the dreadful tempest toss'd  
 High on the broken wave,  
 They know Thou art not slow to hear,  
 Nor impotent to save.
- 4 The storm is laid, the winds retire,  
 Obedient to Thy will;  
 The sea, that roars at Thy command,  
 At Thy command is still.
- 5 In midst of dangers, fears and deaths,  
 Thy goodness I'll adore;  
 And praise Thee for Thy mercies past,  
 And humbly hope for more.
- 6 My life, while Thou preserv'st my life,  
 Thy sacrifice shall be;  
 And oh! may death, when death shall come,  
 Unite my soul to Thee.

82 (72). S. M.

GIVE to the winds thy fears;  
 Hope, and be undismay'd:  
 God hears thy sighs, and counts thy tears,  
 And shall lift up thy head.

- 2 Through waves, and clouds, and storms,  
He gently clears thy way;  
Wait thou His time, so shall this night  
Soon end in joyous day.
- 3 What though thou rulest not?  
Yet heaven, and earth, and hell  
Proclaim, God sitteth on the throne,  
And ruleth all things well.
- 4 Thine everlasting truth,  
Father, Thy ceaseless love,  
Sees all Thy children's wants, and knows  
What best for each will prove.
- 5 Let us in life, in death,  
Thy steadfast truth declare;  
And publish, with our latest breath,  
Thy love and guardian care.

83 (88).

C. M.

- Y**E trembling souls! dismiss your fears;  
Be mercy all your theme;  
Mercy, which like a river flows  
In one continued stream.
- 2 Fear not the powers of earth and hell:  
God will these powers restrain;  
His mighty arm their rage repel,  
And make their efforts vain.
  - 3 Fear not the want of outward good:  
He still for His provides,  
Grants them supplies of daily food,  
And gives them heaven besides.
  - 4 Fear not that He will e'er forsake,  
Or leave His work undone;

He's faithful to His promises,  
And faithful to His Son.

5 Fear not the terrors of the grave,  
Nor death's tremendous sting:  
He will from endless wrath preserve,  
To endless glory bring.

84 (76).

H. M.

TO God I lift mine eyes,  
From Him is all mine aid;  
The God who built the skies,  
And earth's foundations laid.  
God is the tower  
To which I fly:  
His grace is nigh  
In every hour.

2 My feet shall never slide  
Or fall in fatal snares;  
Since God, my guard and guide,  
Defends me from my fears.  
Those wakeful eyes  
That never sleep,  
His children keep  
When dangers rise.

3 No burning heats by day,  
Nor blasts of evening air,  
Shall take my health away,  
If God be with me there.  
Thou art my sun,  
And Thou my shade,  
To guard my head  
By night or noon.

85 (859).

L. M.

**A** WAKE, our souls, away, our fears,  
 Let every trembling thought be gone;  
 Awake and run the heavenly race,  
 And put a cheerful courage on.

2 True, 't is a straight and thorny road,  
 And mortal spirits tire and faint;  
 But they forget the mighty God,  
 Who feeds the strength of every saint.

3 The mighty God, Whose matchless power  
 Is ever new and ever young,  
 Shall firm endure while endless years  
 Their everlasting circles run.

4 From Thee, the ever-flowing spring,  
 Our souls shall drink a fresh supply;  
 While such as trust their native strength,  
 Shall melt away, and droop and die.

5 Swift as an eagle cuts the air,  
 We'll mount aloft to thine abode;  
 On wings of love our souls shall fly,  
 Nor tire amid the heavenly road.

86 (437).

C. M.

**O** GOD of Jacob, by whose hand  
 Thy people still are fed;  
 Who, through this weary pilgrimage,  
 Hast all our fathers led!

2 To Thee our humble vows we raise,  
 To Thee address our prayer;  
 And in Thy kind and faithful breast  
 Deposit all our care.

- 3 Through each perplexing path of life  
 Our wandering footsteps guide;  
 Give us each day our daily bread,  
 And raiment fit provide.
- 4 Oh, spread Thy covering wings around,  
 Till all our wanderings cease,  
 And at our Father's loved abode  
 Our souls arrive in peace!
- 5 To Thee, as to our cov'nant God,  
 We'll our whole selves resign;  
 And thankful own that all we are,  
 And all we have, is Thine.

87 (80).

C. M.

- SHINE on our souls, eternal God!  
 With rays of mercy shine:  
 Oh, let Thy favor crown our days,  
 And their whole course be Thine.
- 2 Did we not raise our hands to Thee,  
 Our hands might toil in vain:  
 Small joy success itself could give,  
 If Thou Thy love restrain.
- 3 'Tis ours the furrows to prepare,  
 And sow the precious grain:  
 'Tis Thine to give the sun and air,  
 And to command the rain.
- 4 With Thee let every week begin,  
 With Thee each day be spent,  
 For Thee each fleeting hour improved,  
 Since each by Thee is lent.

- 5 Thus cheer us through this toilsome road  
Till all our labors cease;  
And thus prepare our weary souls  
For everlasting peace.
- 

THE FALL AND SIN OF MAN.

88 (90). C. M.

LORD, I would spread my sore distress  
And guilt before Thine eyes;  
Against Thy laws, against Thy grace,  
How high my crimes arise!

- 2 I from the stock of Adam came,  
Unholy and unclean;  
All my original is shame,  
And all my nature sin.

- 3 Cleanse me, O Lord, and cheer my soul  
With Thy forgiving love;  
Oh, make my broken spirit whole,  
And bid my pains remove.

- 4 Let not Thy Spirit e'er depart,  
Nor drive me from Thy face;  
Create anew my sinful heart,  
And fill it with Thy grace.

89. L. M.

DEEP in the dust before Thy throne,  
Our guilt and our disgrace we own;  
Great God! we own the unhappy name  
Whence sprung our nature and our shame.



- 2 But whilst our spirits, filled with awe,  
Behold the terrors of Thy law,  
We sing the honors of Thy grace,  
That sent to save our ruin'd race.
- 3 We sing Thine everlasting Son,  
Who join'd our nature to His own;  
The second Adam, from the dust,  
Raises the ruins of the first.
- 4 Where sin did reign, and death abound,  
There have the sons of Adam found  
Abounding life; there glorious grace  
Reigns through the Lord our righteousness.

90.

L. M.

**B**URIED in shadows of the night,  
We lie till Christ restores the light;  
Wisdom descends to heal the blind,  
And chase the darkness of the mind.

- 2 Our very frame is mix'd with sin;  
His Spirit makes our nature clean;  
Such virtues from His suff'rings flow,  
At once to cleanse and pardon too.
- 3 Jesus beholds where Satan reigns,  
Binding his slaves in heavy chains;  
He sets the prisoners free, and breaks  
The iron bondage from our necks.
- 4 Poor, helpless worms in Thee possess  
Grace, wisdom, power and righteousness;  
Thou art our mighty all, and we  
Give our whole selves, O Lord, to Thee.

91 (91).

C. M.

SIN has a thousand treacherous arts  
 To practise on the mind;  
 With flatt'ring looks she tempts our hearts,  
 But leaves a sting behind.

2 With names of virtue she deceives  
 The aged and the young;  
 And while the heedless wretch believes,  
 She makes his fetters strong.

3 She pleads for all the joys she brings,  
 And gives a fair pretence;  
 But cheats the soul of heavenly things,  
 And chains it down to sense.

4 So on a tree divinely fair  
 Grew the forbidden food;  
 Our mother took the poison there,  
 And tainted all her blood.

92 (94).

L. M.

LORD, what a thoughtless wretch was I,  
 To mourn, and murmur, and repine  
 To see the wicked placed on high,  
 In pride and robes of honor shine!

2 But, oh, their end, their dreadful end!  
 Thy sanctuary taught me so:  
 On slipp'ry rocks I see them stand,  
 And fiery billows roll below.

3 Their fancied joys, how fast they flee!  
 Like dreams, as fleeting and as vain,  
 Their songs of softest harmony  
 Are but a prelude to their pain.

93, 94 GRACE AND REDEMPTION:

- 4 Now I esteem their mirth and wine  
Too dear to purchase with my blood;  
Lord, 'tis enough that Thou art mine,  
My life, my portion and my God.
- 

GRACE AND REDEMPTION.

ITS SOURCE — GOD'S LOVE.

93 (848).

C. M.

AMAZING grace! — how sweet the sound —  
That saved a soul like me!  
I once was lost, but now am found,  
Was blind, but now I see.

- 2 'Twas grace that taught my heart to fear,  
'Twas grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed!

- 3 Full many a danger, toil, and snare  
My soul has overcome;  
'Tis grace that brought me safe thus far,  
And grace will lead me home.

- 4 And when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess within the veil  
A life of joy and peace.

94 (316.)

S. M.

GRACE! 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the earth shall hear.

- 2 Grace first contrived the way  
To save rebellious man;  
And all the steps that grace display  
Which drew the wondrous plan.
- 3 Grace led my roving feet  
To tread the heavenly road;  
And new supplies each hour I meet,  
While pressing on to God.
- 4 Grace taught my soul to pray,  
And made my eyes o'erflow:  
'Twas grace which kept me to this day,  
And will not let me go.
- 5 Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise.

95 (106).

S. M.

- RAISE your triumphant songs  
To an immortal tune;  
Let the wide earth resound the deeds  
Celestial grace has done.
- 2 Sing how eternal love  
Its chief Beloved chose,  
And bade him raise our wretched race  
From their abyss of woes.
- 3 His hand no thunder bears,  
No terror clothes His brow;  
No bolts to drive our guilty souls  
To fiercer flames below.

4 'Twas mercy fill'd the throne,  
 No wrath stood frowning by,  
 When Christ was sent with pardon down  
 To rebels doom'd to die.

5 Now, sinners, dry your tears;  
 Let hopeless sorrow cease;  
 Bow to the sceptre of his love  
 And take the offer'd peace.

96 (321).

8s, 7s & 4s.

EVERY fallen soul, by sinning,  
 Merits everlasting pain;  
 But Thy love without beginning,  
 Has redeem'd the world again:  
 Countless millions  
 Shall in life, through Jesus reign.

2 Pause, my soul, adore and wonder:  
 Ask, "Oh, why such love to me?"  
 Grace hath put me in the number  
 Of the Saviour's family:  
 Hallelujah!  
 Thanks, eternal thanks to Thee!

3 Since that love had no beginning,  
 And shall never, never cease;  
 Keep, oh, keep me, Lord, from sinning;  
 Guide me in the way of peace:  
 Make me walk in  
 All the paths of holiness.

4 When I quit this feeble mansion,  
 And my soul returns to Thee,

Let the power of thy ascension  
 Manifest itself in me;  
 Through Thy Spirit,  
 Give the final victory.

5 When the angel sounds the trumpet;  
 When my soul and body join;  
 When my Saviour comes to judgment,  
 Bright in majesty divine,  
 Let me triumph  
 In Thy righteousness as mine.

**97** (319). 11s & 8s.

**I**N songs of sublime adoration and praise,  
 Ye pilgrims for Zion who press,  
 Break forth and extol the great Ancient of Days,  
 His rich and unmerited grace.

2 His love, from eternity, burn'd for our race,  
 Broke forth and discover'd its flame;  
 And now with the cords of His kindness He draws,  
 And brings us to love His great name.

3 Oh, had He not pitied the state we were in,  
 Our bosoms His love had ne'er felt:  
 We all would have lived, would have died too in sin,  
 And sunk with the load of our guilt.

4 What was there in man that could merit esteem,  
 Or give the Creator delight?  
 'Twas "even so, Father," we ever must sing,  
 Because it seem'd good in Thy sight.

5 Urged on by His grace, did the Saviour appear,  
 The bearer of help from above:  
 Now all who are thirsting may freely draw near  
 And drink in the streams of His love.

98, 99 GRACE AND REDEMPTION:

- 6 Then give all the glory to His holy name,  
To Him all the glory belongs;  
Be ours the high joys still to sound forth His fame,  
And crown Him in each of our songs.

98 (333.)

L. M.

O LOVE! beyond conception great,  
That form'd the vast, stupendous plan!  
Where all divine perfections meet  
To reconcile rebellious man!

- 2 There wisdom shines in fullest blaze,  
And justice all her rights maintains:  
Astonish'd angels stoop to gaze,  
While mercy o'er the guilty reigns.
- 3 Yes, mercy reigns, and justice too —  
In Christ harmoniously they meet:  
He paid to justice all her due,  
And now He fills the mercy-seat.
- 4 Such are the wonders of our God,  
And such th' amazing depths of grace,  
To save from wrath's vindictive rod  
The sons of Adam's fallen race.
- 5 With grateful songs then let our souls  
Surround our gracious Father's throne;  
And all between the distant poles  
His truth and mercy ever own.

99.

S. M.

I WAS a wand'ring sheep,  
I did not love the fold,  
I did not love my Shepherd's voice,  
I would not be controll'd:



I was a wayward child,  
 I did not love my home,  
 I did not love my Father's voice,  
 I loved afar to roam.

2 The Shepherd sought His sheep,  
 The Father sought His child,  
 He follow'd me o'er vale and hill,  
 O'er deserts waste and wild;  
 He found me nigh to death,  
 Famish'd, and faint, and lone;  
 He bound me with the bands of love,  
 He saved the wand'ring one.

3 Jesus my Shepherd is,  
 'Twas He that loved my soul,  
 'Twas He that wash'd me in His blood,  
 'Twas He that made me whole;  
 'Twas He that sought the lost,  
 That found the wand'ring sheep,  
 'Twas He that brought me to the fold—  
 'Tis He that still doth keep.

4 No more a wand'ring sheep,  
 I love to be controll'd,  
 I love my tender Shepherd's voice,  
 I love the peaceful fold:  
 No more a wayward child,  
 I seek no more to roam,  
 I love my Heavenly Father's voice—  
 I love, I love His home.

100.

C. M.

ALL that I was, my sin, my guilt,  
 My death, was all my own:  
 All that I am I owe to Thee,  
 My gracious God, alone.

- 2 The evil of my former state  
 Was mine, and only mine:  
 The good in which I now rejoice  
 Is Thine, and only Thine.
- 3 The darkness of my former state,  
 The bondage — all was mine:  
 The light of life in which I walk,  
 The liberty — is Thine.
- 4 Thy grace first made me feel my sin,  
 And taught me to believe:  
 Then, in believing, peace I found,  
 And now, I live, I live!
- 5 All that I am e'en here on earth,  
 All that I hope to be  
 When Jesus comes and glory dawns —  
 I owe it, Lord, to Thee.

101 (56).

C. M.

- FATHER, how wide Thy glory shines!  
 How high Thy wonders rise!  
 Known through the earth by thousand signs,  
 By thousands through the skies.
- 2 Those mighty orbs proclaim Thy power,  
 Their motions speak Thy skill,  
 And on the wings of ev'ry hour  
 We read Thy patience still.
- 3 When sinners break the Father's law,  
 The dying Son atones;  
 Oh, the dear mysteries of His cross!  
 The triumph of His groans!

4 Now the full glories of the Lamb  
Adorn the heavenly plains;  
Sweet cherubs learn Immanuel's name,  
And try their choicest strains.

5 Oh, may I bear some humble part  
In that immortal song!  
Wonder and joy shall tune my heart,  
And love command my tongue.

102 (362).

C. M.

SALVATION, oh, the joyful sound!  
'Tis music to our ears;  
A sov'reign balm for ev'ry wound,  
A cordial for our fears.

2 Buried in sorrow and in sin,  
At hell's dark door we lay:  
But we arise by grace divine,  
To see a heavenly day.

3 Salvation! let the echo fly  
The spacious earth around;  
While all the armies of the sky  
Conspire to raise the sound.

4 Salvation! O Thou bleeding Lamb,  
To Thee the praise belongs:  
Our hearts shall kindle at Thy name,  
Thy name inspire our songs.

## CHRIST.

## HIS PERSON AND CHARACTER.

103 (99).

L. M.

ERE the blue heavens were stretch'd abroad,  
 From everlasting was the Word;  
 With God He was; the Word was God,  
 And must divinely be adored.

2 By His own power were all things made;  
 By Him supported all things stand:  
 He is the whole creation's Head,  
 And angels fly at His command.

3 But lo! He leaves those heavenly forms,  
 The Word descends and dwells in clay,  
 That He may converse hold with worms,  
 Drest in such feeble flesh as they.

4 Mortals with joy beheld His face,  
 Th' eternal Father's only Son;  
 How full of truth! how full of grace!  
 When through His form the Godhead shone.

5 Archangels leave their high abode,  
 To learn new mysteries here, and tell  
 The love of our descending God,  
 The glories of Immanuel.

104 (347).

C. M.

HOSANNA to the royal Son  
 Of David's ancient line,  
 His natures two, His person one,  
 Mysterious and divine.

2 The root of David, here we find,  
 And offspring is the same;

Eternity and time are join'd  
In our Immanuel's name.

- 3 Blest He that comes to wretched men  
With peaceful news from heaven;  
Hosannas of the highest strain  
To Christ the Lord be given.
- 4 Let mortals ne'er refuse to take  
Th' hosanna on their tongues,  
Lest rocks and stones should rise, and break  
Their silence into songs.

105.

C. M.

HE who on earth as man was known,  
And bore our sins and pains,  
Now seated on th' eternal throne,  
The God of glory reigns.

- 2 His hands the wheels of nature guide  
With an unerring skill,  
And countless worlds, extended wide,  
Obey His sovereign will.
- 3 While harps unnumber'd sound His praise  
In yonder world above,  
His saints on earth admire his ways  
And glory in His love.
- 4 This land, through which His pilgrims go,  
Is desolate and dry;  
But streams of grace from Him o'erflow,  
Their thirst to satisfy.
- 5 When troubles, like a burning sun,  
Beat heavy on their head,  
To this almighty Rock they run,  
And find a pleasing shade.

- 6 How glorious He! how happy they  
 In such a glorious Friend!  
 Whose love secures them all the way,  
 And crowns them at the end.

## 106 (121).

C. M.

- THOU art the way; to Thee alone  
 From sin and death we flee;  
 And he who would the Father seek,  
 Must seek him, Lord, through Thee.
- 2 Thou art the truth; Thy word alone  
 True wisdom can impart;  
 Thou only canst instruct the mind,  
 And purify the heart.
- 3 Thou art the life; the rending tomb  
 Proclaims Thy conqu'ring arm;  
 And those who put their trust in Thee,  
 Nor death nor hell shall harm.
- 4 Thou art the way, the truth, the life;  
 Grant us to know that way,  
 That truth to keep, that life to win,  
 Which leads to endless day.

## 107.

C. M.

- I 'VE found the pearl of greatest price;  
 My heart doth sing for joy;  
 And sing I must, for Christ is mine—  
 Christ shall my song employ.
- 2 Christ is my Prophet, Priest, and King:  
 My Prophet full of light;  
 My great High Priest before the throne;  
 My King of heavenly might.

- 3 For He indeed is Lord of lords,  
 And He the King of kings;  
 He is the Sun of Righteousness,  
 With healing in His wings.
- 4 Christ is my Peace: He died for me,  
 For me He gave his blood;  
 And, as my wondrous sacrifice,  
 Offered Himself to God.
- 5 Christ Jesus is my All in All,  
 My comfort and my love;  
 My life below, and He shall be  
 My joy and crown above.

108 (165).

8s &amp; 7s.

- ONE there is above all others  
 Well deserves the name of Friend;  
 His is love beyond a brother's,  
 Costly, free, and knows no end.
- 2 Which of all our friends, to save us,  
 Could or would have shed his blood?  
 But this Saviour died to have us  
 Reconciled in Him to God.
- 3 When He lived on earth abased,  
 Friend of sinners was His name;  
 Now, above all glory raised,  
 He rejoices in the same.
- 4 Oh, for grace our hearts to soften!  
 Teach us, Lord, at length to love;  
 We, alas! forget too often  
 What a Friend we have above.



109.

C. M.

WITH joy we meditate the grace  
 Of our High Priest above:  
 His heart is made of tenderness —  
 It melts with pitying love.

2 Touch'd with a sympathy within,  
 He knows our feeble frame;  
 He knows what sore temptations mean,  
 For He hath felt the same.

3 He, in the days of feeble flesh,  
 Pour'd out His cries and tears;  
 And, in His measure, feels afresh  
 What every member bears.

4 He'll never quench the smoking flax,  
 But raise it to a flame;  
 The bruised reed He never breaks,  
 Nor scorns the meanest name.

5 Then let our humble faith address  
 His mercy and His power;  
 We shall obtain delivering grace  
 In the distressing hour.

## HIS MISSION.

110 (107).

C. M.

JOY to the world! the Lord has come!  
 Let earth receive her King:  
 Let ev'ry heart prepare Him room,  
 And heaven and nature sing.

2 Joy to the earth! the Saviour reigns!  
 Let men their songs employ;

While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.

3 No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found.

4 He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.

111 (105).

C. M.

HARK, the glad sound, the Saviour comes,  
The Saviour promised long!  
Let ev'ry heart prepare a throne,  
And ev'ry voice a song.

2 On Him the Spirit, largely pour'd,  
Exerts His sacred fire;  
Wisdom, and might, and zeal, and love,  
His holy breast inspire.

3 He comes the pris'ners to release,  
In Satan's bondage held:  
The gates of brass before Him burst,  
The iron fetters yield.

4 He comes, from thickest films of vice  
To clear the mental ray;  
And on the eyes, oppress'd with night,  
To pour celestial day.

5 He comes, the broken heart to bind,  
The bleeding soul to cure,  
And with the treasures of His grace  
T' enrich the humble poor.

112, 113      MISSION OF CHRIST.

- 6 Our glad hosannas, Prince of peace!  
Thy welcome shall proclaim;  
And heaven's eternal arches ring  
With Thy beloved name.

112 (108).

C. M.

HIGH let us swell our tuneful notes  
And join th' angelic throng;  
For angels no such love have known  
T' awake a cheerful song.

- 2 Good will to guilty men is shown,  
And peace on earth is given;  
For lo! the incarnate Saviour comes,  
A messenger from heaven.

- 3 Justice and grace, with sweet accord,  
His rising beams adorn:  
Let heaven and earth in concert join,  
Now such a Child is born.

- 4 Glory to God, in highest strains,  
In highest worlds be paid!  
His glory by our lips proclaim'd,  
And by our lives display'd.

- 5 When shall we reach those blissful realms  
Where Christ exalted reigns,  
And learn of yon celestial choir  
Their own immortal strains?

113 (110).

P. M.

GIVE thanks to God most high,  
The universal Lord,  
The sov'reign King of kings;  
And be His grace adored.

His power and grace  
Are still the same;  
And let His name  
Have endless praise.

2 He saw the nations lie  
All perishing in sin,  
And pitied the sad state  
The ruin'd world was in.  
Thy mercy, Lord,  
Shall still endure,  
And ever sure  
Abides Thy word.

3 He sent His only Son  
To save us from our woe,  
From Satan, sin, and death,  
And every hurtful foe.  
His power and grace  
Are still the same,  
And let His name  
Have endless praise.

4 Give thanks aloud to God,  
To God the Heavenly King;  
And let the spacious earth  
His works and glories sing.  
Thy mercy, Lord,  
Shall still endure;  
And ever sure  
Abides Thy word.

114 (112).

S. M.

**Y**E saints, proclaim abroad  
The honors of your King;  
To Jesus, your incarnate God,  
Your songs of praises sing.

- 2 Not angels round the throne  
 Of majesty above,  
 Are half so much obliged as we  
 To our Immanuel's love.
- 3 They never sunk so low,  
 They are not raised so high;  
 They never knew such depths of woe,  
 Such heights of majesty.
- 4 The Saviour did not join  
 Their nature to His own;  
 For them He shed no blood divine,  
 Nor breath'd a single groan.
- 5 May we with angels vie  
 The Saviour to adore;  
 Our debts are greater far than theirs,  
 Oh, be our praises more!

## HIS TEACHING.

115 (780).

L. M.

- H**OW sweetly flow'd the gospel sound  
 From lips of gentleness and grace,  
 When list'ning thousands gather'd round,  
 And joy and gladness fill'd the place!
- 2 From heaven He came, of heaven He spoke,  
 To heaven He led His foll'wers' way;  
 Dark clouds of gloomy night He broke,  
 Unveiling an immortal day.
- 3 "Come, wand'ers, to my Father's home;  
 Come, all ye weary ones, and rest."  
 Yes, sacred Teacher, we will come,  
 Obey Thee, love Thee, and be blest.

- 4 Decay, then, tenements of dust ;  
 Pillars of earthly pride, decay :  
 A nobler mansion waits the just,  
 And Jesus has prepared the way.

HIS EXAMPLE.

116 (114).

L. M.

**M**Y dear Redeemer, and my Lord !  
 I read my duty in Thy word :  
 But in Thy life the law appears  
 Drawn out in living characters.

- 2 Such was Thy truth, and such Thy zeal,  
 Such def'rence to Thy Father's will,  
 Thy love and meekness so divine,  
 I would transcribe and make them mine.
- 3 Cold mountains and the midnight air  
 Witness'd the fervor of Thy prayer ;  
 The desert Thy temptations knew,  
 Thy conflict and Thy vict'ry too !
- 4 Be Thou my pattern ; let me bear  
 More of Thy gracious image here ;  
 Then God the Judge shall own my name  
 Among the followers of the Lamb.

117 (115.)

C. M.

**B**EHOLD, where in a mortal form  
 Appears each grace divine ;  
 The virtues, all in Jesus met,  
 With mildest radiance shine.

- 2 To spread the rays of heavenly light,  
 To give the mourner joy ;  
 To preach glad tidings to the poor,  
 Was His divine employ.

- 3 'Midst keen reproach and cruel scorn,  
Patient and meek He stood;  
His foes, ungrateful, sought His life;  
He labor'd for their good.
- 4 To God He left His righteous cause,  
And still His task pursued;  
While humble prayer and holy faith  
His fainting strength renew'd.
- 5 In the last hours of deep distress,  
Before His Father's throne,  
With soul resign'd He bow'd, and said,  
"Thy will, not mine, be done."
- 6 Be Christ our pattern and our guide,  
His image may we bear!  
Oh, may we tread His holy steps,  
His joy and glory share!

118.

C. M.

- WHAT grace, O Lord, and beauty shone  
Around Thy steps below!  
What patient love was seen in all  
Thy life and death of woe!
- 2 For, ever on Thy burden'd heart  
A weight of sorrow hung;  
Yet no ungentle, murm'ring word  
Escaped Thy silent tongue.
  - 3 Thy foes might hate, despise, revile,  
Thy friends unfaithful prove;  
Unwearied in forgiveness still,  
Thy heart could only love.
  - 4 Oh, give us hearts to love like Thee!  
Like Thee, O Lord, to grieve



Far more for others' sins than all  
The wrongs that we receive.

- 5 One with Thyself, may ev'ry eye,  
In us, Thy brethren, see  
The gentleness and grace that spring  
From union, Lord, with Thee.

119.

L. M.

HOW beauteous were the marks divine  
That in Thy meekness used to shine,  
That lit Thy lonely pathway, trod  
In wondrous love, O Son of God!

- 2 Oh, who like Thee so calm, so bright,  
So pure, so made to live in light?  
Oh, who like Thee did ever go  
So patient through a world of woe?
- 3 E'en death, which sets the prisoner free,  
Was pang, and scoff, and scorn to Thee;  
Yet love through all Thy torture glow'd,  
And mercy with Thy life-blood flow'd.
- 4 Oh, in Thy light be mine to go,  
Illuming all my way of woe!  
And give me ever on the road  
To trace Thy footsteps, Son of God!

120 (860).

7s.

GO to dark Gethsemane,  
Ye that feel the tempter's power,  
Your Redeemer's conflict see,  
Watch with Him one bitter hour;  
Turn not from His griefs away,  
Learn of Jesus Christ to pray.

- 2 Follow to the judgment hall,  
 View the Lord of life arraign'd;  
 Oh, the wormwood and the gall!  
 Oh, the pangs His soul sustain'd!  
 Shun not suff'ring, shame, or loss;  
 Learn of Him to bear the cross.
- 3 Calv'ry's mournful mountain climb;  
 There, adoring at His feet,  
 Mark that miracle of time,  
 God's own sacrifice complete:  
 "It is finished," hear Him cry:  
 Learn of Jesus Christ to die.
- 4 Early hasten to the tomb  
 Where they laid His breathless clay —  
 All is solitude and gloom —  
 Who hath taken Him away?  
 Christ is risen; He meets our eyes!  
 Saviour, teach us so to rise.

121.

C. M.

- A PILGRIM through this lonely world,  
 The blesséd Saviour passed;  
 A mourner all His life was He,  
 A dying Lamb at last!
- 2 That tender heart, which felt for all,  
 For us its life-blood gave;  
 It found on earth no resting-place,  
 Save only in the grave!
- 3 Such was our Lord; and shall we fear  
 The cross with all its scorn?  
 Or love a faithless, evil world,  
 That wreath'd His brow with thorn?

- 4 No: facing all its frowns or smiles,  
 Like Him, obedient still,  
 We homeward press, through storm or calm,  
 To Zion's blesséd hill.
- 5 Dead to the world, with Him who died  
 To win our hearts, our love,  
 We, risen with our risen Head,  
 In spirit dwell above.

122.

C. M. Double.

- O LORD, when we the path retrace  
 Which Thou on earth hast trod;  
 To man Thy wondrous love and grace,  
 Thy faithfulness to God:  
 Thy love, by man so sorely tried,  
 Proves stronger than the grave;  
 The very spear that pierced Thy side  
 Drew forth the blood to save.
- 2 Faithful amid unfaithfulness,  
 'Mid darkness only light,  
 Thou didst Thy Father's name confess,  
 And in His will delight;  
 Unmoved by Satan's subtle wiles,  
 Or suff'ring, shame, and loss:  
 Thy path, uncheer'd by earthly smiles,  
 Led only to the cross.
- 3 O Lord! with sorrow and with shame,  
 Before Thee we confess  
 How little we, who bear Thy name,  
 Thy mind, Thy ways express.  
 Give us Thy meek, Thy lowly mind:  
 We would obedient be;  
 And all our rest and pleasure find  
 In learning, Lord, of Thee.

## HIS MIRACLES.

123 (119).

L. M.

**B**EHOLD, the blind their sight receive!  
 Behold, the dead awake and live!  
 The dumb speak wonders, and the lame  
 Leap like the hart, and bless His name.

- 2 Thus doth th' eternal Spirit own  
 And seal the mission of the Son;  
 The Father vindicates His cause,  
 While He hangs bleeding on the cross.
- 3 He dies; the heavens in mourning stood:  
 He rises, and appears a God.  
 Behold the Lord ascending high,  
 No more to bleed, no more to die.
- 4 Hence, and forever, from my heart  
 I bid my doubts and fears depart;  
 And to those hands my soul resign,  
 Which bear credentials so divine.

124 (781).

C. M.

**A**ND didst Thou, Jesus, condescend,  
 When veil'd in human clay,  
 To heal the sick, the lame, the blind,  
 And drive disease away?

- 2 Didst Thou regard the beggar's cry,  
 And cause the blind to see?  
 Jesus, Thou Son of David, hear,  
 Have mercy, too, on me.
- 3 And didst Thou pity mortal woe,  
 And sight and health restore?  
 Oh, pity, Lord, and save my soul,  
 Which needs Thy mercy more.

- 4 Didst Thou thy trembling servant raise,  
 When sinking in the wave?  
 I perish, Lord; oh, save my soul;  
 For Thou alone canst save.

HIS SUFFERINGS AND DEATH.

125 (122).

L. M.

- 'TIS midnight; and on Olive's brow  
 The star is dimm'd that lately shone:  
 'Tis midnight; in the garden now  
 The suff'ring Saviour prays alone.
- 2 'Tis midnight; and from all removed,  
 Immanuel wrestles lone, with fears;  
 E'en the disciple that He loved  
 Heeds not his Master's grief and tears.
- 3 'Tis midnight; and for others' guilt  
 The Man of Sorrows weeps in blood;  
 Yet He that hath in anguish knelt  
 Is not forsaken by His God.
- 4 'Tis midnight; and from ether-plains  
 Is borne the song that angels know:  
 Unheard by mortals are the strains  
 That sweetly soothe the Saviour's woe.

126 (785).

11s.

- THOU sweet gliding Kedron, by thy silver streams  
 Our Saviour at midnight, when moonlight's pale  
 beams  
 Shone bright on the waters, would frequently stray,  
 And lose in thy murmurs the toils of the day.
- 2 How damp were the vapors that fell on His head!  
 How hard was His pillow, how humble His bed!

The angels, astonish'd, grew sad at the sight,  
And follow'd their Master with solemn delight.

- 3 Oh, garden of Olives, thou dear, honor'd spot,  
The fame of thy wonders shall ne'er be forgot;  
The theme most transporting to seraphs above;  
The triumph of sorrow — the triumph of love.
- 4 Come, saints, and adore Him; come, bow at His feet,  
Oh, give Him the glory, the praise that is meet;  
Let joyful hosannas unceasing arise,  
And join the full chorus that gladdens the skies.

## 127 (129).

L. M.

WHEN I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

- 2 Forbid it, Lord, that I should boast,  
Save in the death of Christ my God;  
All the vain things that charm me most,  
I sacrifice them to His blood.

- 3 See from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

- 4 Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

## 128 (133).

C. M.

ALAS! and did my Saviour bleed,  
And did my Sov'reign die?  
Would He devote that sacred head  
For such a worm as I?

- 2 Was it for crimes that I had done  
 He groan'd upon the tree?  
 Amazing pity! grace unknown!  
 And love beyond degree!
- 3 Well might the sun in darkness hide,  
 And shut his glories in,  
 When Christ, the mighty Maker, died  
 For man the creature's sin!
- 4 Thus might I hide my blushing face,  
 While His dear cross appears;  
 Dissolve my heart in thankfulness,  
 And melt my eyes to tears.
- 5 But drops of grief can ne'er repay  
 The debt of love I owe;  
 Here, Lord, I give myself away,  
 'Tis all that I can do.

129 (197).

C. M.

- I SAW One hanging on a tree,  
 In agony and blood;  
 Who fixed His languid eyes on me,  
 As near the cross I stood.
- 2 Sure, never, till my latest breath,  
 Can I forget that look:  
 It seem'd to charge me with His death,  
 Though not a word He spoke.
- 3 Alas! I knew not what I did—  
 But now my tears are vain;  
 Where shall my trembling soul be hid,  
 For I the Lord have slain!
- 4 A second look He gave, that said,  
 "I freely all forgive:



This blood is for thy ransom paid;  
I die that thou may'st live."

- 5 Thus while His death my sin displays  
In all its blackest hue,  
Such is the mystery of grace,  
It seals my pardon too!

## 130 (788).

7s &amp; 6s.

O SACRED Head, now wounded,  
With grief and shame weigh'd down!  
Now scornfully surrounded  
With thorns, Thine only crown!  
O sacred Head, what glory,  
What bliss, till now, was Thine!  
Yet, though despised and gory,  
I joy to call Thee mine.

- 2 How art Thou pale with anguish,  
With sore abuse and scorn!  
How does that visage languish  
Which once was bright as morn!  
Thy grief and Thy compassion  
Were all for sinners' gain;  
Mine, mine was the transgression,  
But Thine the deadly pain.

- 3 What language shall I borrow  
To thank Thee, dearest Friend,  
For this Thy dying sorrow,  
Thy pity without end!  
Lord, make me Thine for ever,  
Nor let me faithless prove;  
Oh, let me never, never  
Abuse such dying love!

- 4 Forbid that I should leave Thee;  
 O Jesus, leave not me;  
 By faith I would receive Thee;  
 Thy blood can make me free;  
 When strength and comfort languish,  
 And I must hence depart,  
 Release me then from anguish,  
 By Thine own wounded heart.

131 (141).

S. M.

BEHOLD th' amazing sight,  
 The Saviour lifted high!  
 Behold the Son of God's delight  
 Expire in agony?

- 2 For whom, for whom, my heart,  
 Were all these sorrows borne!  
 Why did He feel that piercing smart,  
 And meet that various scorn?
- 3 For love of us He bled,  
 And all in torture died;  
 'Twas love that bow'd His fainting head,  
 And oped His gushing side.
- 4 In sympathy of love  
 Let all the earth combine;  
 And, drawn by cords so gentle, prove  
 The energy divine.
- 5 In Him our hearts unite,  
 Nor share His griefs alone,  
 But from His cross pursue their flight  
 To His triumphant throne.

## 132 (126).

8s &amp; 7s.

“STRICKEN, smitten, and afflicted,”

See Him dying on the tree!

'Tis the Christ by man rejected;

Yes, my soul, 'tis He, 'tis He!

'Tis the long-expected Prophet,

David's Son, yet David's Lord;

Proofs I see sufficient of it:

'Tis a true and faithful word.

2 Tell me, ye who hear Him groaning,

Was there ever grief like His?

Friends through fear His cause disowning,

Foes insulting His distress:

Many hands were raised to wound Him,

None would interpose to save;

But the deepest stroke that pierced Him

Was the stroke that Justice gave.

3 Ye who think of sin but lightly,

Nor suppose the evil great;

Here may view its nature rightly,

Here its guilt may estimate.

Mark the sacrifice appointed!

See Who bears the awful load;

'Tis the WORD, the LORD'S ANOINTED,

Son of man, and Son of God.

4 Here we have a firm foundation;

Here's the refuge of the lost;

Christ's the Rock of our salvation:

His the name of which we boast:

Lamb of God for sinners wounded!

Sacrifice to cancel guilt!

None shall ever be confounded

Who on Him their hope have built.

133.

8s & 7s.

IN the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

2 When the woes of life o'ertake me,  
Hopes deceive and fears annoy,  
Never shall the cross forsake me:  
Lo! it glows with peace and joy.

3 When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming,  
Adds new lustre to the day.

4 Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

5 In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

134 (131).

C. M.

HOW condescending and how kind  
Was God's eternal Son!  
Our mis'ry reach'd His heavenly mind,  
And pity brought Him down.

2 This was compassion like a God,  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew.

- 3 Now, though He reigns exalted high,  
     His love is still as great:  
 Well He remembers Calvary,  
     Nor should His saints forget.
- 4 Here we receive repeated seals  
     Of Jesus' dying love:  
 Hard is the heart that never feels  
     One soft affection move.
- 5 Here let our hearts begin to melt,  
     While we His death record,  
 And with our joy for pardon'd guilt,  
     Mourn that we pierced the Lord.

## HIS WORK OF ATONEMENT.

135 (320).

S. M.

- NOT all the blood of beasts,  
     On Jewish altars slain,  
 Could give the guilty conscience peace,  
     Or wash away the stain.
- 2 But Christ, the heavenly Lamb,  
     Takes all our sins away;  
 A sacrifice of nobler name,  
     And richer blood than they.
- 3 My faith would lay her hand  
     On that dear head of Thine,  
 While as a penitent I stand,  
     And there confess my sin.
- 4 My soul looks back to see  
     The burden Thou didst bear,  
 When hanging on the curséd tree,  
     And hopes her guilt was there.

- 5 Believing, we rejoice  
 To see the curse remove;  
 We bless the Lamb with cheerful voice,  
 And sing His bleeding love.

136 (327). C. M.

THERE is a fountain fill'd with blood  
 Drawn from Immanuel's veins;  
 And sinners plunged beneath that flood  
 Lose all their guilty stains.

- 2 The dying thief rejoiced to see  
 That fountain in his day;  
 Oh, there may I, though vile as he,  
 Wash all my sins away!
- 3 Dear dying Lamb, Thy precious blood  
 Shall never lose its power,  
 Till all the ransom'd church of God  
 Be saved, to sin no more.
- 4 E'er since, by faith, I saw the stream  
 Thy flowing wounds supply,  
 Redeeming love has been my theme,  
 And shall be till I die.
- 5 Then, in a nobler, sweeter song,  
 I'll sing Thy power to save;  
 When this poor lisping, stamm'ring tongue  
 Lies silent in the grave.
- 6 Lord, I believe Thou hast prepared  
 (Unworthy though I be)  
 For me a blood-bought free reward,  
 A golden harp for me!

- 7 'Tis strung and tuned for endless years,  
 And form'd by power divine;  
 To sound in God the Father's ears  
 No other name but Thine.

## 137 (322).

L. M.

**E**NSLAVED by sin, and bound in chains,  
 Beneath its dreadful tyrant sway,  
 And doom'd to everlasting pains,  
 We wretched guilty captives lay.

- 2 Nor gold nor gems could buy our peace;  
 Nor the whole world's collected store  
 Suffice to purchase our release;  
 A thousand worlds were all too poor.

- 3 Jesus, the Lord, the mighty God,  
 An all-sufficient ransom paid:  
 Oh, matchless price! His precious blood  
 For vile, rebellious traitors shed.

- 4 Jesus the sacrifice became  
 To rescue guilty souls from hell;  
 The spotless, bleeding, dying Lamb,  
 Beneath avenging justice fell.

- 5 Amazing goodness! love divine!  
 Oh, may our grateful hearts adore  
 The matchless grace; nor yield to sin,  
 Nor wear its cruel fetters more!

## 138 (139).

8s, 7s &amp; 4s.

**H**ARK! the voice of love and mercy  
 Sounds aloud from Calvary!  
 See! it rends the rocks asunder,  
 Shakes the earth, and veils the sky!  
 "It is finish'd!"  
 Hear the dying Saviour cry!



- 2 It is finish'd! — Oh, what pleasure  
Do these charming words afford!  
Heavenly blessings, without measure,  
Flow to us through Christ the Lord!  
It is finish'd!  
Saints, the dying words record.
- 3 Finish'd all the types and shadows  
Of the ceremonial law!  
Finish'd all that God had promised;  
Death and hell no more shall awe.  
It is finish'd!  
Saints, from hence your comfort draw.
- 4 Tune your harps anew, ye seraphs,  
Join to sing the pleasing theme;  
All in earth, and all in heaven,  
Join to praise Immanuel's name:  
Hallelujah!  
Glory to the bleeding Lamb!

139 (348).

C. M.

- D**EAREST of all the names above,  
My Jesus, and my God,  
Who can resist Thy heavenly love,  
Or trifle with Thy blood?
- 2 'Tis by the merits of Thy death  
The Father smiles again;  
'Tis by Thine interceding breath  
The Spirit dwells with men.
- 3 Till God in human flesh I see,  
My thoughts no comfort find;  
The holy, just and sacred Three  
Are terrors to my mind.

4 But if Immanuel's face appear,  
 My hope, my joy begins;  
 His name forbids my slavish fear,  
 His grace removes my sins.

5 While Jews on their own law rely,  
 And Greeks of wisdom boast,  
 I love th' incarnate mystery,  
 And there I fix my trust.

140 (144).

L. M.

HE dies! the Friend of sinners dies!  
 Lo! Salem's daughters weep around;  
 A solemn darkness veils the skies,  
 A solemn trembling shakes the ground.

2 Here's love and grief beyond degree:  
 The Lord of glory dies for men!  
 But lo!—what sudden joys we see!  
 Jesus, the dead, revives again.

3 The rising God forsakes the tomb,  
 In vain the tomb forbids His rise:  
 Cherubic legions guard Him home,  
 And shout Him welcome to the skies.

4 Break off your tears, ye saints, and tell  
 How high our great Deliv'rer reigns;  
 Sing how He spoil'd the hosts of hell,  
 And led the monster Death in chains.

5 Say: "Live for ever, wondrous King!  
 Born to redeem, and strong to save!"  
 Then ask the monster: "Where's thy sting?  
 And where's thy vict'ry, boasting grave?"

141.

C. M.

THOU art my hiding-place, O Lord!  
 In Thee I put my trust,  
 Encouraged by Thy holy word—  
 A feeble child of dust.

- 2 I have no argument beside,  
 I urge no other plea;  
 And 'tis enough the Saviour died,  
 The Saviour died for me!
- 3 When storms of fierce temptation beat,  
 And furious foes assail,  
 My refuge is the mercy-seat,  
 My hope within the veil.
- 4 And when Thine awful voice commands  
 This body to decay,  
 And life, in its last lingering sands,  
 Is ebbing fast away;—
- 5 Then, though it be in accents weak,  
 My voice shall call on Thee,  
 And ask for strength in death to speak,  
 "My Saviour died for me."

## HIS INTERCESSION.

142 (157).

H. M.

ARISE, my soul, arise,  
 Shake off thy guilty fears,  
 The bleeding Sacrifice  
 In my behalf appears;  
 Before the throne my Surety stands,  
 My name is written on His hands.

- 2 He ever lives above,  
 For me to intercede;

His all-redeeming love,  
 His precious blood to plead;  
 His blood atoned for all our race,  
 And sprinkles now the throne of grace.

3 Five bleeding wounds He bears,  
 Received on Calvary;  
 They pour effectual prayers,  
 They strongly speak for me;  
 Forgive him, oh, forgive, they cry,  
 Nor let that ransom'd sinner die.

4 The Father hears Him pray,  
 His dear anointed One;  
 He cannot turn away,  
 Cannot refuse His Son;  
 His Spirit answers to the blood,  
 And tells me I am born of God.

5 My God is reconciled,  
 His pard'ning voice I hear:  
 He owns me for His child,  
 I can no longer fear;  
 With confidence I now draw nigh,  
 And, "Father, Abba Father!" cry.

143 (789).

L. M.

**H**E lives, the great Redeemer lives,  
 What joy the blest assurance gives!  
 And now, before His Father, God,  
 Pleads the full merit of His blood.

2 Repeated crimes awake our fears,  
 And justice arm'd with frowns appears;  
 But in the Saviour's lovely face  
 Sweet mercy smiles, and all is peace.

- 3 Hence, then, ye black, despairing thoughts!  
Above our fears, above our faults,  
His powerful intercessions rise,  
And guilt recedes and terror dies.
- 4 In ev'ry dark, distressful hour,  
When sin and Satan join their power,  
Let this dear hope repel the dart,  
That Jesus bears us on His heart.
- 5 Great Advocate, Almighty Friend —  
On Him our humble hopes depend:  
Our cause can never, never fail,  
For Jesus pleads, and must prevail.

144.

H. M.

- JESUS, my great High Priest,  
Offer'd His blood and died;  
My guilty conscience seeks  
No sacrifice beside.  
His powerful blood did once atone,  
And now it pleads before the throne.
- 2 To this dear Surety's hand  
Will I commit my cause;  
He answers and fulfils  
His Father's broken laws.  
Behold my soul at freedom set;  
My Surety paid the dreadful debt.
- 3 My Advocate appears  
For my defence on high;  
The Father bows His ears,  
And lays His thunder by.  
Not all that hell or sin can say,  
Shall turn His heart, His love away.

4 Should all the hosts of death,  
 And powers of hell unknown,  
 Put their most dreadful forms  
 Of rage and mischief on,  
 I shall be safe, for Christ displays  
 Superior power and guardian grace.

145.

H. M.

TH' atoning work is done,  
 The Victim's blood is shed,  
 And Jesus now is gone  
 His people's cause to plead:  
 He stands in heaven their great High Priest,  
 And bears their names upon His breast.

2 No temple made with hands  
 His place of service is;  
 In heaven itself He stands,  
 A heavenly priesthood His:  
 In Him the shadows of the law  
 Are all fulfill'd, and now withdraw.

3 And though awhile He be  
 Hid from the eyes of men,  
 His people look to see  
 Their great High Priest again:  
 In brightest glory He will come,  
 And take His waiting people home.

146.

8s &amp; 6.

O THOU, the contrite sinners' Friend!  
 Who, loving, lov'st them to the end,  
 On this alone my hopes depend,  
 That Thou wilt plead for me.

2 When weary in the Christian race,  
 Far off appears my resting-place,

And, fainting, I mistrust Thy grace,  
Then, Saviour, plead for me.

- 3 When I have err'd and gone astray,  
Afar from Thine and wisdom's way,  
And see no glimmering, guiding ray,  
Still, Saviour, plead for me.
- 4 When Satan, by my sins made bold,  
Strives from Thy cross to loose my hold,  
Then with Thy pitying arms enfold,  
And plead, oh, plead for me!
- 5 And when my dying hour draws near,  
Darken'd with anguish, guilt and fear,  
Then to my fainting sight appear,  
Pleading in heaven for me.
- 6 When the full light of heavenly day  
Reveals my sins in dread array,  
Say Thou hast wash'd them all away;  
Oh, say Thou plead'st for me!

147.

L. M.

JESUS, my Advocate above,  
My Friend before the throne of love,  
If now for me prevails Thy prayer,  
If now I find Thee pleading there,—

- 2 If Thou the secret wish convey,  
And sweetly prompt my heart to pray,—  
Hear, and my weak petitions join,  
Almighty Advocate, to Thine.
- 3 Jesus, my heart's desire obtain;  
My earnest suit present, and gain:  
My fulness of corruption show;  
The knowledge of myself bestow.



- 4 Save me from death; from hell set free;  
 Death, hell, are but the want of Thee:  
 My life, my only heaven Thou art;—  
 Oh, might I feel Thee in my heart!

148.

L. M. 6 l.

**W**EAR Y of wand'ring from my God,  
 And now made willing to return,  
 I hear, and bow beneath the rod;  
 For Thee, not without hope, I mourn:  
 I have an Advocate above,  
 A Friend before the throne of love.

- 2 O Jesus! full of truth and grace,  
 More full of grace than I of sin;  
 Yet once again I seek Thy face;  
 Open Thine arms and take me in;  
 And freely my backslidings heal,  
 And love the faithless sinner still.
- 3 Thou know'st the way to bring me back,  
 My fallen spirit to restore;  
 Oh, for Thy truth and mercy's sake,  
 Forgive, and bid me sin no more!  
 The ruins of my soul repair,  
 And make my heart a house of prayer.

## PRAISE TO CHRIST.

149 (845).

C. M.

**A**LL hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown Him Lord of all.

- 2 Crown Him, ye martyrs of our God,  
 Who from His altar call;

Extol the stem of Jesse's rod,  
And crown Him Lord of all!

3 Ye chosen seed of Israel's race,  
A remnant weak and small,  
Hail Him who saves you by His grace,  
And crown Him Lord of all!

4 Ye Gentile sinners, ne'er forget  
The wormwood and the gall;  
Go, spread your trophies at His feet,  
And crown Him Lord of all!

5 Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!

6 Oh, that with yonder sacred throng,  
We at His feet may fall!  
We'll join the everlasting song,  
And crown Him Lord of all!

150 (346).

8s & 7s.

**H**AIL! Thou once despised Jesus!  
Hail! Thou Galilean King!  
Thou didst suffer to release us;  
Thou didst free salvation bring:  
Hail! Thou agonizing Saviour,  
Bearer of our sin and shame!  
By Thy merits we find favor;  
Life is given through Thy name.

2 Paschal Lamb, by God appointed,  
All our sins on Thee were laid;  
By almighty love anointed,  
Thou hast full atonement made:

All Thy people are forgiven  
 Through the virtue of Thy blood;  
 Open'd is the gate of heaven;  
 Peace is made 'twixt man and God.

3 Jesus, hail! enthroned in glory,  
 There forever to abide!  
 All the heavenly host adore Thee,  
 Seated at Thy Father's side;  
 There for sinners Thou art pleading;  
 There Thou dost our place prepare;  
 Ever for us interceding,  
 Till in glory we appear.

4 Worship, honor, power, and blessing,  
 Thou art worthy to receive;  
 Loudest praises, without ceasing,  
 Meet it is for us to give:  
 Help, ye bright, angelic spirits!  
 Bring your sweetest, noblest lays!  
 Help to sing our Saviour's merits;  
 Help to chant Immanuel's praise.

151 (337).

C. M.

O H, for a thousand tongues to sing  
 My dear Redeemer's praise;  
 The glories of my God and King,  
 The triumphs of His grace!

2 My gracious Master and my God,  
 Assist me to proclaim,  
 To spread through all the earth abroad  
 The honors of Thy name.

3 Jesus, the name that calms our fears,  
 That bids our sorrows cease;  
 'Tis music in the sinner's ears;  
 'Tis life, and health, and peace.

- 4 He breaks the power of reigning sin,  
 He sets the pris'ner free;  
 His blood can make the foulest clean;  
 His blood avail'd for me.

152.

C. M.

**J**ESUS, our Head, once crown'd with thorns,  
 Is crown'd with glory now;  
 Heaven's royal diadem adorns  
 The mighty Victor's brow.

- 2 Delight of all who dwell above,  
 The joy of saints below;  
 To us still manifest Thy love,  
 That we its depths may know.
- 3 To us Thy cross, with all its shame,  
 With all its grace, be given;  
 Though earth disowns Thy lowly name,  
 All worship it in heaven.
- 4 Who suffer with Thee, Lord, below,  
 Will reign with Thee above;  
 Then let it be our joy to know  
 This way of peace and love.
- 5 To us thy cross is life and health,  
 Though shame and death to Thee;  
 On earth, it is our joy and wealth,  
 In heaven, our crown shall be.

153 (777).

7s &amp; 6s.

**H**AIL to the Lord's Anointed,  
 Great David's greater Son!  
 Hail, in the time appointed,  
 His reign on earth begun!

He comes to break oppression,  
 To set the captive free,  
 To take away transgression,  
 And rule in equity.

2 He comes with succor speedy,  
 To those who suffer wrong;  
 To help the poor and needy,  
 And bid the weak be strong;  
 To give them songs for sighing,  
 Their darkness turn to light,  
 Whose souls, condemn'd and dying,  
 Were precious in His sight.

3 He shall descend like showers  
 Upon the fruitful earth,  
 And love and joy, like flowers,  
 Spring in His path to birth;  
 Before Him, on the mountains,  
 Shall peace, the herald, go;  
 And righteousness, in fountains,  
 From hill to valley flow.

4 For Him shall prayer unceasing,  
 And daily vows ascend,  
 His kingdom still increasing,  
 A kingdom without end:  
 The tide of time shall never  
 His covenant remove:  
 His name shall stand for ever;  
 That name to us is love.

154 (325).

8s & 7s.

HAIL! my ever blesséd Jesus,  
 Only Thee I wish to sing;  
 To my soul Thy name is precious,  
 Thou my Prophet, Priest, and King.

- Oh, what mercy flows from heaven,  
 Oh, what joy and happiness!  
 Love I much? I've much forgiven;  
 I'm a miracle of grace.
- 2 Once with Adam's race in ruin,  
 Unconcern'd in sin I lay;  
 Swift destruction still pursuing,  
 Till my Saviour pass'd this way.  
 Witness, all ye hosts of heaven,  
 My Redeemer's tenderness;  
 Love I much? I've much forgiven;  
 I'm a miracle of grace.
- 3 Sing, ye bright angelic choir,  
 Praise the Lamb enthroned above;  
 Whilst astonish'd, I admire  
 God's free grace and boundless love.  
 That blest moment I received Him,  
 Fill'd my soul with joy and peace;  
 Love I much? I've much forgiven;  
 I'm a miracle of grace.

155 (349).

C. M.

- P**LUNGED in a gulf of dark despair  
 We wretched sinners lay,  
 Without one cheerful beam of hope,  
 Or spark of glimm'ring day.
- 2 With pitying eyes the Prince of Grace  
 Beheld our helpless grief,  
 He saw, and (oh, amazing love!)  
 He ran to our relief.
- 3 Down from the shining seats above  
 With joyful haste He fled,  
 Enter'd the grave in mortal flesh,  
 And dwelt among the dead.

4 He spoil'd the powers of darkness thus,  
And brake our iron chains;  
Jesus has freed our captive souls  
From everlasting pains.

5 Oh, for this love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.

6 Angels, assist our mighty joys,  
Strike all your harps of gold;  
But when you raise your highest notes,  
His love can ne'er be told.

## 156 (353).

C. M.

TO our Redeemer's glorious name  
Awake the sacred song!  
Oh, may His love, immortal flame,  
Tune ev'ry heart and tongue!

2 His love what mortal thought can reach!  
What mortal tongue display!  
Imagination's utmost stretch  
In wonder dies away.

3 He left His radiant throne on high,  
Left the bright realms of bliss,  
And came to earth to bleed and die!  
Was ever love like this?

4 Dear Lord, while we adoring pay  
Our humble thanks to Thee,  
May every heart with rapture say,  
"The Saviour died for me."



- 5 Oh, may the sweet, the blissful theme  
Fill ev'ry heart and tongue:  
Till strangers love Thy charming name,  
And join the sacred song.

157 (791).

C. M.

MAJESTIC sweetness sits enthroned  
Upon the Saviour's brow;  
His head with radiant glories crown'd,  
His lips with grace o'erflow.

- 2 No mortal can with Him compare  
Among the sons of men;  
Fairer is He than all the fair  
Who fill the heavenly train.
- 3 He saw me plunged in deep distress,  
And flew to my relief;  
For me He bore the shameful cross,  
And carried all my grief.
- 4 To Him I owe my life and breath,  
And all the joys I have;  
He makes me triumph over death,  
And saves me from the grave.
- 5 To heaven, the place of His abode,  
He brings my weary feet,  
Shows me the glories of my God,  
And makes my joys complete.
- 6 Since from His bounty I receive  
Such proofs of love divine,  
Had I a thousand hearts to give,  
Lord, they should all be Thine.

158.

6s &amp; 4s.

GLORY to God on high!  
 G Let heaven and earth reply,  
 "Praise ye His name!"  
 His love and grace adore,  
 Who all our sorrows bore;  
 Sing loud forevermore,  
 "Worthy the Lamb!"

2 While they around the throne  
 Cheerfully join in one,  
 Praising His name, —  
 Ye who have felt His blood  
 Sealing your peace with God,  
 Sound His dear name abroad,  
 "Worthy the Lamb!"

3 Join, all ye ransom'd race,  
 Our Lord and God to bless:  
 Praise ye His name!  
 In Him we will rejoice,  
 And make a joyful noise,  
 Shouting with heart and voice,  
 "Worthy the Lamb!"

4 Soon must we change our place,  
 Yet will we never cease  
 Praising His name:  
 To Him our songs we bring;  
 Hail Him our gracious King;  
 And through all ages sing,  
 "Worthy the Lamb!"

159 (326).

C. P. M.

O H, could I speak the matchless worth,  
 Oh, could I sound the glories forth  
 Which in my Saviour shine,

- I'd soar and touch the heavenly strings,  
And vie with Gabriel, while he sings,  
In notes almost divine.
- 2 I'd sing the precious blood He spilt,  
My ransom from the dreadful guilt  
Of sin and wrath divine;  
I'd sing His glorious righteousness,  
In which all perfect heavenly dress  
My soul shall ever shine.
- 3 I'd sing the characters He bears,  
And all the forms of love He wears,  
Exalted on His throne:  
In loftiest songs of sweetest praise,  
I would to everlasting days  
Make all His glories known.
- 4 Well, the delightful day will come,  
When my dear Lord will bring me home,  
And I shall see His face;  
Then with my Saviour, brother, friend,  
A blest eternity I'll spend  
Triumphant in His grace.

160 (136).

C. M.

- COME, let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one.
- 2 "Worthy the Lamb that died," they cry,  
"To be exalted thus;"  
"Worthy the Lamb," our lips reply,  
"For He was slain for us."
- 3 Jesus is worthy to receive  
Honor and power divine;

And blessings more than we can give,  
Be, Lord, for ever Thine.

- 4 Let all that dwell above the sky,  
And air, and earth, and seas,  
Conspire to lift Thy glories high,  
And speak Thine endless praise!

**161** (159).

L. M.

NOW let us raise our cheerful strains,  
And join the blissful choir above;  
There our exalted Saviour reigns,  
And there they sing His wondrous love.

- 2 Jesus, who once upon the tree  
In agonizing pains expired,  
To save us rebels — yes, 'tis He!  
How bright, how lovely, how admired!
- 3 Jesus, who died that we might live,  
Died in the wretched traitor's place;  
Oh, what returns can mortals give  
For such immeasurable grace!
- 4 Yet, though for bounty so divine  
We ne'er can equal honors raise,  
Jesus, may all our hearts be Thine,  
And all our tongues proclaim Thy praise.

**162.**

8s &amp; 7s.

HARK! ten thousand harps and voices  
Sound the note of praise above:  
Jesus reigns, and heaven rejoices;  
Jesus reigns, the God of love:  
See, He sits on yonder throne;  
Jesus rules the world alone.

2 King of glory, reign for ever!

Thine an everlasting crown:

Nothing from Thy love shall sever

Those whom Thou hast made Thine own:

Happy objects of Thy grace,

Destined to behold Thy face.

3 Saviour, hasten Thine appearing;

Bring, oh, bring, the glorious day,

When the awful summons hearing,

Heaven and earth shall pass away!

Then, with golden harps we'll sing,

"Glory, glory to our King!"

163 (332).

H. M.

JOIN all the glorious names  
Of wisdom, love, and power,

That ever mortals knew,

That angels ever bore:

All are too mean

To speak His worth;

Too mean to set

My Saviour forth.

2 But, oh, what gentle terms,

What condescending ways,

Doth our Redeemer use

To teach His heavenly grace!

Mine eyes with joy

And wonder see

What forms of love

He bears for me.

3 Array'd in mortal flesh,

He like an angel stands,

And holds the promises

And pardons in His hands;

Commission'd from  
 His Father's throne,  
 To make His grace  
 To mortals known.

- 4 Great Prophet of my God!  
 My tongue would bless Thy name:  
 By Thee the joyful news  
 Of our salvation came;  
 The joyful news  
 Of sin forgiven,  
 Of hell subdued,  
 And peace with heaven.

164 (154).

L. M.

WHAT equal honors shall we bring  
 To Thee, O Lord our God, the Lamb,  
 When all the notes that angels sing  
 Are far inferior to Thy name?

- 2 Worthy is He that once was slain,  
 The Prince of peace that groan'd and died,  
 Worthy to rise, and live, and reign  
 At His Almighty Father's side.
- 3 All riches are His native right,  
 Yet He sustain'd amazing loss:  
 To Him ascribe eternal might,  
 Who nail'd His weakness to the cross.
- 4 Blessings for ever on the Lamb,  
 Who bore the curse for wretched men:  
 Let angels sound His sacred name,  
 And ev'ry creature say, "Amen!"

## 165 (160).

C. M.

O H, the delights, the heavenly joys,  
 The glories of the place,  
 Where Jesus sheds the brightest beams  
 Of His o'erflowing grace!

- 2 Princes to His imperial name  
 Bend their bright sceptres down;  
 Dominions, thrones, and powers rejoice  
 To see Him wear the crown.
- 3 Archangels sound His lofty praise  
 Through ev'ry heavenly street;  
 And lay their highest honors down,  
 Submissive at His feet.
- 4 While angels shout and praise their King,  
 Let mortals learn their strains:  
 Let all the earth His honors sing;  
 O'er all the earth He reigns.
- 5 Now to the Lamb, that once was slain,  
 Be endless blessings paid;  
 Salvation, glory, joy, remain  
 Forever on Thy head!
- 6 Thou hast redeem'd our souls with blood,  
 Hast set the pris'ners free,  
 Hast made us kings and priests to God,  
 And we shall reign with Thee.

## 166 (330).

C. M.

JESUS, in Thy transporting name  
 What glories meet our eyes!  
 Thou art the seraph's lofty theme,  
 The wonder of the skies.

- 2 Well might the heavens with wonder view  
 A love so strange as Thine;



No thought of angels ever knew  
Compassion so divine.

- 3 And didst Thou, Saviour, leave the sky,  
To sink beneath our woes?  
Didst Thou descend to bleed and die  
For Thy rebellious foes?
- 4 Oh, may our willing hearts confess  
Thy sweet, Thy gentle sway;  
Glad captives of Thy matchless grace,  
Thy righteous rule obey.

167 (810).

L. M.

**G**REAT God! to what a glorious height  
Hast Thou advanced the Lord, Thy Son!  
Angels, in all their robes of light,  
Are made the servants of His throne.

- 2 Before His feet their armies wait,  
And swift as flames of fire they move,  
To manage His affairs of state,  
In works of vengeance, or of love.
- 3 Now they are sent to guide our feet,  
Up to the gates of Thine abode,  
Through all the dangers that we meet,  
In trav'ling o'er the heavenly road.
- 4 Lord! when we leave this mortal ground,  
And Thou shalt bid us rise and come —  
Send Thy belovéd angels down,  
Safe to conduct our spirits home.

168 (350).

7s.

**N**OW begin the heavenly theme,  
Sing aloud in Jesus' name!  
Ye, who His salvation prove,  
Triumph in redeeming love.

- 2 Ye who see the Father's grace,  
Beaming in the Saviour's face,  
As to heaven ye onward move,  
Triumph in redeeming love.
- 3 Mourning souls, dry up your tears,  
Banish all your guilty fears;  
See your guilt and care remove,  
Cancell'd by redeeming love.
- 4 Ye, alas! who long have been  
Willing slaves of death and sin,  
Now from bliss no longer rove;  
Stop, and taste redeeming love.

169 (328).

L. M.

**A** WAKE, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me,  
His loving-kindness, oh, how free!

- 2 He saw me ruin'd in the fall,  
Yet loved me, notwithstanding all;  
He saved me from my lost estate,  
His loving-kindness, oh, how great!
- 3 Though numerous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along,  
His loving-kindness, oh, how strong!
- 4 When trouble, like a gloomy cloud,  
Has gather'd thick and thunder'd loud,  
He near my soul has always stood,  
His loving-kindness, oh, how good!
- 5 Often I feel my sinful heart  
Prone from my Jesus to depart;

But though I have Him oft forgot,  
His loving-kindness changes not.

6 Soon shall I pass the gloomy vale,  
Soon all my mortal powers must fail;  
Oh, may my last expiring breath  
His loving-kindness sing in death.

7 Then let me mount and soar away  
To the bright world of endless day;  
And sing, with rapture and surprise,  
His loving-kindness in the skies.

170 (113).

11s & 10s.

**B**RIGHTEST and best of the sons of the morning!  
Dawn on our darkness, and lend us Thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

2 Cold on His cradle the dewdrops are shining;  
Low lies His head with the beasts of the stall:  
Angels adore Him in slumber reclining,  
Maker, and Monarch, and Saviour of all!

3 Say, shall we yield Him, in costly devotion,  
Odors of Edom, and off'rings divine?  
Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, or gold from the mine?

4 Vainly we offer each ample oblation;  
Vainly with gifts would His favor secure:  
Richer by far is the heart's adoration;  
Dearer to God are the prayers of the poor.

5 Brightest and best of the sons of the morning!  
Dawn on our darkness, and lend us Thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

171 (161).

L. M.

WHEN, marshall'd on the nightly plain,  
 The glitt'ring hosts bestud the sky,  
 One star alone, of all the train,  
 Can fix the sinner's wand'ring eye.

2 Hark! hark! to God the chorus breaks,  
 From ev'ry host, from ev'ry gem;  
 But one alone the Saviour speaks,  
 It is the Star of Bethlehem.

3 Once on the raging seas I rode,  
 The storm was loud—the night was dark,  
 The ocean yawn'd—and rudely blow'd  
 The wind that toss'd my found'ring bark.

4 Deep horror then my vitals froze,  
 Death-struck, I ceased the tide to stem;  
 When suddenly a star arose—  
 It was the Star of Bethlehem.

5 It was my guide, my light, my all;  
 It bade my dark forebodings cease;  
 And through the storm and danger's thrall,  
 It led me to the port of peace.

6 Now safely moor'd—my perils o'er,  
 I'll sing, first in night's diadem,  
 Forever, and forevermore,  
 The Star—the Star of Bethlehem!

172 (336).

8s &amp; 7s.

LAMB of God, we fall before Thee,  
 Humbly trusting in Thy cross;  
 That alone be all our glory,  
 All things else are only dross.

Thee we own a perfect Saviour,  
 Only source of all that's good.  
 Ev'ry grace and ev'ry favor  
 Comes to us through Jesus' blood.

- 2 Jesus gives us true repentance,  
 By His Spirit sent from heaven;  
 Whispers this transporting sentence,  
 "Son, thy sins are all forgiven."  
 Faith He grants us to believe it,  
 Grateful hearts His love to prize:  
 Want we wisdom? He must give it;  
 Hearing ears, and seeing eyes.
- 3 Jesus gives us pure affections,  
 Wills to do what He requires;  
 Makes us follow His directions,  
 And what He commands — inspires.  
 All our prayers, and all our praises,  
 Rightly offer'd in His name:  
 He that dictates them is Jesus;  
 He that answers is the same.

173.

7s.

JESUS, Sun of Righteousness,  
 Brightest beam of love divine,  
 With the early morning rays  
 Do Thou on our darkness shine,  
 And dispel, with purest light,  
 All our long and gloomy night!

- 2 Like the sun's reviving ray,  
 May Thy love, with tender glow,  
 All our coldness melt away,  
 Warm, and cheer us forth to go,  
 Gladly serve Thee, and obey  
 All our life's short earthly day!

- 3 Thou our only hope and guide!  
 Never leave us nor forsake:  
 In Thy light may we abide  
 Till the endless morning break;  
 Moving on to Zion's hill,  
 Onward, upward, homeward still!

174 (442).

L. M.

- JESUS! and shall it ever be,  
 A mortal man ashamed of Thee?  
 Ashamed of Thee, whom angels praise,  
 Whose glories shine through endless days?
- 2 Ashamed of Jesus! sooner far  
 Let ev'ning blush to own a star;  
 He sheds the beams of light divine  
 O'er this benighted soul of mine.
- 3 Ashamed of Jesus! just as soon  
 Let midnight be ashamed of noon:  
 'Tis midnight with my soul till He,  
 Bright Morning Star! bid darkness flee.
- 4 Ashamed of Jesus! that dear Friend  
 On whom my hopes of heaven depend!  
 No; when I blush—be this my shame,  
 That I no more revere His name.
- 5 Ashamed of Jesus! yes, I may  
 When I've no guilt to wash away,  
 No tear to wipe, no good to crave,  
 No fears to quell, no soul to save.
- 6 Till then—nor is my boasting vain—  
 Till then I boast a Saviour slain!  
 And, oh, may this my glory be,  
 That Christ is not ashamed of me!

175 (373).

C. M.

HOW sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

- 2 It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest.
- 3 By Him my prayers acceptance gain,  
Although with sin defiled;  
Satan accuses me in vain,  
And I am own'd a child.
- 4 Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see Thee as Thou art,  
I'll praise Thee as I ought.
- 5 Till then I would Thy love proclaim,  
With ev'ry fleeting breath;  
And may the music of Thy name  
Refresh my soul in death.

176.

C. M.

JESUS! the very thought of Thee  
With gladness fills my breast;  
But dearer far Thy face to see,  
And in Thy presence rest.

- 2 Nor voice can sing, nor heart can frame,  
Nor can the memory find  
A sweeter sound than Thy blest name,  
O Saviour of mankind!



- 3 O Hope of ev'ry contrite heart,  
 O joy of all the meek!  
 To those who fall, how kind Thou art,  
 How good to those who seek!
- 4 And those who find Thee, find a bliss  
 Nor tongue nor pen can show:  
 The love of Jesus — what it is,  
 None but His loved ones know.
- 5 Jesus, our only joy be Thou!  
 As Thou our prize wilt be;  
 Jesus, be Thou our glory now,  
 And through eternity!

177.

C. M.

- O JESUS! King most wonderful,  
 Thou Conqueror renown'd;  
 Thou Sweetness most ineffable,  
 In whom all joys are found! —
- 2 When once Thou visitest the heart,  
 Then truth begins to shine,  
 Then earthly vanities depart,  
 Then kindles love divine.
- 3 O Jesus, Light of all below!  
 Thou Fount of life and fire!  
 Surpassing all the joys we know,  
 All that we can desire, —
- 4 May ev'ry heart confess Thy name,  
 And ever Thee adore;  
 And, seeking Thee, itself inflame  
 To seek Thee more and more.

- 5 Thee may our tongues forever bless;  
Thee may we love alone;  
And ever in our life express  
The image of Thine own.

178 (324).

C. P. M.

- O LOVE divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?  
I long, and thirst, and faint to prove  
The greatness of redeeming love,  
The love of Christ to me.
- 2 Stronger His love than death or hell;  
Its riches are unsearchable;  
The first-born sons of light  
Desire, in vain, its depth to see;  
They cannot reach the mystery,  
The length, and breadth, and height.
- 3 Oh, that I could forever sit,  
With Mary, at the Master's feet!  
Be this my happy choice;  
My only care, delight, and bliss,  
My joy, my heaven on earth be this,  
To hear the Bridegroom's voice.
- 4 Oh, that I could, with favor'd John,  
Recline my weary head upon  
The dear Redeemer's breast!  
From care, and sin, and sorrow free,  
Give me, O Lord, to find in Thee  
My everlasting rest.

HOLY SPIRIT.

HIS EFFUSION AND MISSION.

179.

C. M.

LET songs of praises fill the sky!  
 Christ, our ascended Lord,  
 Sends down His Spirit, from on high,  
 According to His word.

2 The Spirit, by His heavenly breath,  
 New life creates within;  
 He quickens sinners from the death  
 Of trespasses and sin.

3 The things of Christ the Spirit takes,  
 And to our heart reveals;  
 Our bodies He His temple makes,  
 And our redemption seals.

4 Come, Holy Spirit, from above,  
 With Thy celestial fire;  
 Come, and, with flames of zeal and love,  
 Our hearts and tongues inspire.

HIS WORK.

180 (172).

L. M.

ETERNAL Spirit! we confess  
 And sing the wonders of Thy grace:  
 Thy power conveys our blessings down  
 From God the Father and the Son.

2 Enlighten'd by Thy heavenly ray,  
 Our shades and darkness turn to day:  
 Thine inward teachings make us know  
 Our danger and our refuge too.

- 3 Thy glorious power works within,  
And breaks the chains of reigning sin,  
Doth our imperious lusts subdue,  
And forms our wretched hearts anew.
- 4 The troubled conscience knows Thy voice,  
Thy cheering words awake our joys;  
Thy words allay the stormy wind,  
And calm the surges of the mind.

## 181 (173).

L. M.

- COME, gracious Spirit, heavenly Dove,  
With light and comfort from above,  
Be Thou our guardian, Thou our guide;  
O'er ev'ry thought and step preside.
- 2 Conduct us safe, conduct us far  
From ev'ry sin and hurtful snare:  
Lead to Thy word, that rules must give,  
And teach us lessons how to live.
  - 3 The light of truth to us display,  
That we may know and love Thy way;  
Plant holy fear in ev'ry heart,  
That we from Thee may ne'er depart.
  - 4 Lead us to righteousness, the road  
That we must take, to dwell with God;  
Lead us to heaven, the seat of bliss,  
Where pleasure in perfection is.

## 182 (174).

C. M.

- COME, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers,  
Kindle a flame of sacred love  
In these cold hearts of ours.

- 2 See, how we grovel here below,  
Fond of these earthly toys;  
Our souls, how heavily they go  
To reach eternal joys!
- 3 Dear Lord! and shall we always live  
At this poor, dying rate?  
Our love so cold, so faint to Thee,  
And Thine to us so great?
- 4 Come, Holy Spirit, heavenly Dove,  
With all Thy quick'ning powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours.

## 183 (797).

L. M.

COME, Holy Spirit, calm my mind,  
And fit me to approach my God;  
Remove each vain, each worldly thought,  
And lead me to Thy blest abode.

- 2 Hast Thou imparted to my soul  
A living spark of holy fire?  
Oh, kindle now the sacred flame,  
And make me burn with pure desire.
- 3 A brighter faith and hope impart,  
And let me now my Saviour see;  
Oh, soothe and cheer my burden'd heart,  
And bid my spirit rest in Thee.

## 184 (181).

L. M. 6 l.

ETERNAL Spirit, source of light,  
Enliv'ning, consecrating fire,  
Descend, and, with celestial heat,  
Our dull, our frozen hearts inspire;

Our souls refine, our dross consume;  
Come, condescending Spirit, come!

- 2 In our cold breasts, oh, strike a spark  
Of that pure flame which seraphs feel;  
Nor let us wander in the dark,  
Nor lie benumb'd and stupid still.  
Come, vivifying Spirit, come!  
And make our hearts Thy constant home.
- 3 Let pure devotion's fervors rise!  
Let ev'ry pious passion glow!  
Oh, let the raptures of the skies  
Kindle in our cold hearts below.  
Come, purifying Spirit, come,  
And make our souls Thy constant home!

185 (178).

L. M.

**A** MIDST a world of hopes and fears,  
A world of cares, and toils, and tears,  
Where foes alarm and dangers threat,  
And pleasures kill, and glories cheat:

- 2 Send down, O Lord, a heavenly ray,  
To guide me in the doubtful way;  
And o'er me hold Thy shield of power,  
To guard me in the dang'rous hour.
- 3 May never pleasure, wealth, or pride  
Allure my wand'ring soul aside;  
But through this maze of mortal ill,  
Safe lead me to Thy heavenly hill.
- 4 There glories shine, and pleasures roll,  
That charm, delight, transport the soul,  
And ev'ry longing wish shall be  
Possess'd of boundless bliss in Thee.

186 (798).

7s.

GRACIOUS Spirit—Love divine!  
G Let Thy light within me shine:  
All my guilty fears remove;  
Fill me with Thy heavenly love.

2 Speak Thy pard'ning grace to me;  
Set the burden'd sinner free;  
Lead me to the Lamb of God;  
Wash me in His precious blood.

3 Life and peace to me impart;  
Seal salvation on my heart;  
Dwell Thyself within my breast,  
Earnest of immortal rest.

4 Let me never from Thee stray;  
Keep me in the narrow way;  
Fill my soul with joy divine;  
Keep me, Lord, forever Thine.

187 (795).

7s.

HOLY Ghost, with light divine,  
H Shine upon this heart of mine!  
Chase the shades of night away,  
Turn the darkness into day.

2 Let me see my Saviour's face,  
Let me all His beauties trace;  
Show those glorious truths to me,  
Which are only known to Thee.

3 Holy Ghost, with power divine,  
Cleanse this guilty heart of mine;  
Long has sin, without control,  
Held dominion o'er my soul.



- 4 Holy Ghost, with joy divine,  
Cheer this sadden'd heart of mine;  
Bid my many woes depart,  
Heal my wounded, bleeding heart.

## 188 (177).

L. M.

- SURE the blest Comforter is nigh,  
'Tis He sustains my fainting heart;  
Else would my hope forever die,  
And ev'ry cheering ray depart.
- 2 When some kind promise cheers my soul,  
Do I not find His healing voice  
The tempest of my fears control,  
And bid my drooping powers rejoice?
- 3 What less than Thine almighty word  
Can raise my heart from earth and dust,  
And bid me cleave to Thee, my Lord,  
My life, my treasure, and my trust?
- 4 And when my cheerful hope can say,  
"I love my God, and taste His grace;"  
Lord, is it not Thy blissful ray  
Which brings this dawn of sacred peace?
- 5 Let Thy kind Spirit in my heart  
For ever dwell, O God of love;  
And light and heavenly peace impart,  
Sweet earnest of the joys above.

## 189 (799).

C. M.

- WHY should the children of a King  
Go mourning all their days?  
Great Comforter, descend and bring  
Some tokens of Thy grace.

2 Dost Thou not dwell in all Thy saints,  
 And seal them heirs of heaven?  
 When wilt Thou banish my complaints,  
 And show my sins forgiven?

3 Assure my conscience of her part  
 In my Redeemer's blood,  
 And bear Thy witness, with my heart,  
 That I am born of God.

4 Thou art the earnest of His love,  
 The pledge of joys to come;  
 And Thy soft wings, celestial Dove,  
 Will safely bear me home.

190 (804).

L. M.

O SPIRIT of the living God,  
 In all Thy plenitude of grace,  
 Where'er the foot of man hath trod,  
 Descend on our apostate race.

2 Be darkness, at Thy coming, light,  
 Confusion, order, in Thy path:  
 Souls without strength inspire with might:  
 Bid mercy triumph over wrath.

3 Baptize the nations; far and nigh,  
 The triumphs of the cross record;  
 The name of Jesus glorify,  
 Till ev'ry kindred call Him Lord.

4 God from eternity hath will'd  
 All flesh shall His salvation see:  
 So be the Father's love fulfill'd,  
 The Saviour's suff'rings crown'd through Thee.

## THE CHURCH.

## HER FOUNDATION.

191 (148).

S. M.

SEE what a living stone  
The builders did refuse!  
Yet God hath built His Church thereon,  
In spite of envious Jews.

2 The work, O Lord, is Thine,  
And wondrous in our eyes;  
This day declares it all divine,  
This day did Jesus rise.

3 Hosanna to the King  
Of David's royal blood!  
Bless Him, ye saints, He comes to bring  
Salvation from our God.

4 Oh, come the happy hour  
When all the world shall own  
Thy Son, O God, declared with power,  
And worship at Thy throne!

5 We bless Thy holy word  
Which all this grace displays;  
And offer on Thine altar, Lord,  
Our sacrifice of praise.

192.

C. M.

BEHOLD the sure foundation-stone  
Which God in Zion lays,  
To build our heavenly hopes upon,  
And His eternal praise.

- 2 Chosen of God, to sinners dear,  
Let saints adore the name;  
They trust their whole salvation here,  
Nor shall they suffer shame.
- 3 The foolish builders, scribe and priest,  
Reject it with disdain;  
Yet on this Rock the Church shall rest,  
And envy rage in vain.
- 4 What though the gates of hell withstood;  
Yet must this building rise:  
'Tis Thine own work, almighty God,  
And wondrous in our eyes.

HER PRIVILEGES AND GLORY.

193 (533). 8s & 7s.

- GLORIOUS things of thee are spoken,  
G Zion, city of our God;  
He, whose word cannot be broken,  
Form'd thee for His own abode:  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.
- 2 See, the streams of living waters,  
Springing from eternal love,  
Well supply thy sons and daughters,  
And all fear of want remove:  
Who can faint while such a river  
Ever flows thy thirst t'assuage?  
Grace which, like the Lord, the Giver,  
Never fails from age to age.
  - 3 Round each habitation hov'ring,  
See the cloud and fire appear!

For a glory and a cov'ring,  
 Showing that the Lord is near:  
 Thus deriving from their banner  
 Light by night and shade by day;  
 Safe they feed upon the manna  
 Which He gives them when they pray.

194.

C. M.

O H, where are kings and empires now,  
 Of old that went and came?  
 But, Lord, Thy Church is praying yet,  
 A thousand years the same.

- 2 We mark her goodly battlements,  
 And her foundations strong;  
 We hear within the solemn voice  
 Of her unending song.
- 3 For not like kingdoms of the world  
 Thy holy Church, O God!  
 Though earthquake shocks are threat'ning her,  
 And tempests are abroad;
- 4 Unshaken as eternal hills,  
 Immovable she stands,  
 A mountain that shall fill the earth,  
 A house not made by hands.

## HER MINISTRY.

## ORDINATION AND INSTALLATION.

195.

L. M.

W ITH heavenly power, O Lord, defend  
 Him whom we now to Thee commend;  
 Thy faithful messenger secure,  
 And make him to the end endure.

- 2 Gird him with all-sufficient grace,  
 Direct his feet in paths of peace;  
 Thy truth and faithfulness fulfil,  
 And arm him to obey Thy will.
- 3 When Thou, Chief Shepherd, shalt appear,  
 And small and great before Thee stand,  
 Oh, be the flock assembling here  
 Found with the sheep at Thy right hand.

196.

6s &amp; 4s.

O HOLY Lord, our God,  
 By heavenly hosts adored,  
 Hear us, we pray;  
 To Thee the cherubim,  
 Angels and seraphim,  
 Unceasing praises hymn—  
 Their homage pay.

- 2 Here give Thy word success,  
 And this Thy servant bless,  
 His labors own;  
 And while the sinner's Friend  
 His life and words commend,  
 Thy Holy Spirit send,  
 And make Him known.

- 3 May ev'ry passing year  
 More happy still appear  
 Than this glad day;  
 With numbers fill the place,  
 Adorn Thy saints with grace,  
 Thy truth may we embrace,  
 O Lord, we pray.

197 (567).

C. M.

LET Zion's watchmen all awake,  
And take th' alarm they give;  
Now let them from the mouth of God  
Their solemn charge receive.

2 'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And fill'd a Saviour's hands.

3 They watch for souls, for which the Lord  
Did heavenly bliss forego;  
For souls which must forever live  
In raptures or in woe.

4 All to the great tribunal haste,  
Th' account to render there;  
And shouldst Thou strictly mark our faults,  
Lord, how shall we appear?

5 May they that Jesus, Whom they preach,  
Their own Redeemer see;  
And watch Thou daily o'er their souls,  
That they may watch for Thee.

## A BLESSED CALLING.

198 (351).

S. M.

HOW beauteous are their feet  
Who stand on Zion's hill!  
Who bring salvation on their tongues,  
And words of peace reveal.

2 How charming is their voice!  
How sweet the tidings are!  
"Zion, behold thy Saviour King;  
He reigns and triumphs here."



- 3 How happy are our ears  
That hear this joyful sound,  
Which kings and prophets waited for,  
And sought, but never found!
- 4 How blessed are our eyes  
That see this heavenly light!  
Prophets and kings desired it long,  
But died without the sight.
- 5 The watchmen join their voice,  
And tuneful notes employ;  
Jerusalem breaks forth in songs,  
And deserts learn the joy.
- 6 The Lord makes bare His arm  
Through all the earth abroad:  
Let all the nations now behold  
Their Saviour and their God.

PRAYER FOR MINISTRY.

199 (576).

P. M.

**L**ORD of the Church, we humbly pray  
For those who guide us in Thy way,  
And speak Thy holy word:  
With love divine their hearts inspire,  
And touch their lips with hallow'd fire,  
And needful grace afford.

- 2 Help them to preach the truth of God;  
Redemption through the Saviour's blood:  
Nor let the Spirit cease  
On all the Church His gifts to shower;  
To them, a messenger of power;  
To us, of life and peace.

- 3 So may they live to Thee alone;  
 Then hear the welcome word — “Well done!”  
 And take their crown above:  
 Enter into their Master’s joy,  
 And all eternity employ  
 In praise, and bliss, and love.

200 (569).

L. M.

FATHER of mercies, bow Thine ear,  
 Attentive to our earnest prayer;  
 We plead for those who plead for Thee —  
 Successful pleaders may they be!

- 2 How great their work, how vast their charge;  
 Do Thou their anxious souls enlarge;  
 Their best endowments are our gain,  
 We share the blessings they obtain.
- 3 Clothe, then, with energy divine,  
 Their words, and let those words be Thine:  
 To them Thy sacred truth reveal,  
 Suppress their fear, inflame their zeal.
- 4 Teach them to sow the precious seed;  
 Teach them Thy chosen flock to feed;  
 Teach them immortal souls to gain —  
 Souls that will well reward their pain.

## SYNODICAL AND OTHER MEETINGS.

201 (898).

7s &amp; 6s.

FROM Calv’ry’s sacred mountain  
 Where hung the Son of God,  
 Whilst from His heart’s deep fountain  
 Gush’d forth the crimson flood,  
 The voice of mercy plighted,  
 Bids us, in Jesus’ name,

Proclaim to the benighted  
The Lamb for sinners slain.

2 Come, brethren, whom, anointed  
With unction from on high,  
The Master has appointed  
To preach His kingdom nigh;  
We'll haste, o'er mount and river,  
Through city, town, and plain,  
The ruin'd to deliver  
From death and Satan's chain.

3 Soon will our race be ended,  
Our journey soon be o'er,  
By Jesus' arm defended,  
We'll reach fair Canaan's shore,  
Where grateful plaudits greet us,  
Throughout the heavenly dome,  
And blesséd spirits meet us,  
To shout us welcome home.

4 There may this congregation  
Unite to swell the theme  
Of blood-bought, free salvation,  
Through faith in Jesus' name:  
O Jesus! Rock of Ages!  
The God we all adore,  
Through earth's bewild'ring stages  
Guide us to Canaan's shore!

## LOVE FOR THE CHURCH.

202 (499).

S. M.

I LOVE Thy Zion, Lord!  
The house of Thine abode;  
The Church, O blest Redeemer, saved  
With Thine own precious blood.

- 2 I love Thy Church, O God!  
 Her walls before Thee stand,  
 Dear as the apple of Thine eye,  
 And graven on Thy hand.
- 3 If e'er to bless Thy sons  
 My voice or hands deny,  
 These hands let useful skill forsake,  
 This voice in silence die.
- 4 If e'er my heart forget  
 Her welfare or her woe,  
 Let ev'ry joy this heart forsake,  
 And ev'ry grief o'erflow.
- 5 For her my tears shall fall;  
 For her my prayers ascend;  
 To her my cares and toils be given,  
 Till toils and cares shall end.
- 6 Beyond my highest joy  
 I prize her heavenly ways,  
 Her sweet communion, solemn vows,  
 Her hymns of love and praise.

## HER UNITY AND PEACE.

203.

C. M.

- I**N one fraternal bond of love,  
 One fellowship of mind,  
 The saints below and saints above  
 Their bliss and glory find.
- 2 Here, in their house of pilgrimage,  
 Thy statutes are their song;  
 There, through one bright, eternal age,  
 Thy praises they prolong.

- 3 Lord, may our union form a part  
Of that thrice happy whole,  
Derive its pulse from Thee, the heart,  
Its life from Thee, the soul.

204.

C. M.

**H**APPY the souls to Jesus join'd,  
And saved by grace alone:  
Walking in all His ways, they find  
Their heaven on earth begun.

- 2 The Church triumphant in Thy love,  
Their mighty joys we know:  
They sing the Lamb in hymns above,  
And we in hymns below.
- 3 Thee in Thy glorious realm they praise,  
And bow before Thy throne;  
We in the kingdom of Thy grace:  
The kingdoms are but one.
- 4 The holy to the holiest leads;  
From thence our spirits rise;  
And he that in Thy statutes treads  
Shall meet Thee in the skies.

## REVIVALS.

205.

S. M.

**O** LORD, Thy work revive  
In Zion's gloomy hour;  
And let our dying graces live  
By Thy restoring power.

- 2 Oh, let thy chosen few  
Awake to earnest prayer;  
Their solemn vows again renew,  
And walk in filial fear.

- 3 Thy Spirit then will speak  
 Through lips of humble clay,  
 Till hearts of adamant shall break,  
 Till rebels shall obey.
- 4 Now lend Thy gracious ear,  
 Now listen to our cry:  
 Oh, come, and bring salvation near!  
 Our souls on Thee rely.

206 (580).

H. M.

- SAVIOUR, visit Thy plantation,  
 Grant us, Lord, a gracious rain!  
 All will come to desolation,  
 Unless Thou return again:  
 Lord, revive us;  
 All our help must come from Thee!
- 2 Keep no longer at a distance,  
 Shine upon us from on high,  
 Lest, for want of Thine assistance,  
 Ev'ry plant should droop and die:  
 Lord, etc.
- 3 Dearest Saviour, hasten hither,  
 Thou canst make them bloom again!  
 Oh, permit them not to wither,  
 Let not all our hopes be vain!  
 Lord, etc.
- 4 Let our mutual love be fervent;  
 Make us prevalent in prayers;  
 Let each one, esteem'd Thy servant,  
 Shun the world's bewitching snares.  
 Lord, etc.
- 5 Break the tempter's fatal power;  
 Turn the stony heart to flesh;

And begin from this good hour  
 To revive Thy work afresh.  
 Lord, revive us;  
 All our help must come from Thee!

**207** (588).

C. M.

**B**LEST Jesus! come Thou gently down,  
 And fill this hallow'd place:  
 Oh, make Thy glorious goings known,  
 Diffuse around Thy grace!

2 Shine, dearest Lord, from realms of day,  
 Disperse the gloom of night;  
 Chase all our clouds and doubts away,  
 And turn the shades to light.

3 Behold, and pity from above,  
 Our cold and languid frame;  
 Oh, shed abroad Thy quick'ning love,  
 And glorify Thy name.

4 All-glorious Saviour, source of grace,  
 To Thee we raise our cry:  
 Unveil the beauties of Thy face  
 To ev'ry waiting eye.

5 Revive, O God, desponding saints,  
 Who languish, droop, and sigh;  
 Refresh the soul that tires and faints,  
 Fill mourning hearts with joy.

**208** (585).

8s, 7s & 4.

**O**N the mountain's top appearing,  
 Lo! the sacred herald stands,  
 Welcome news to Zion bearing,  
 Zion long in hostile lands:  
 Mourning captive!  
 God himself will loose thy bands.



- 2 Has thy night been long and mournful?  
 Have thy friends unfaithful proved?  
 Have thy foes been proud and scornful,  
 By thy sighs and tears unmoved?  
 Cease thy mourning;  
 Zion still is well beloved.
- 3 God, thy God, will now restore thee;  
 He Himself appears thy Friend;  
 All thy foes shall flee before thee;  
 Here their boasts and triumphs end:  
 Great deliv'rance  
 Zion's King vouchsafes to send.
- 4 Enemies no more shall trouble;  
 All thy wrongs shall be redress'd;  
 For thy shame thou shalt have double,  
 In thy Maker's favor blest:  
 All thy conflicts  
 End in everlasting rest!

CONFIRMATION, AND ADMISSION TO SACRA-  
 MENTAL COMMUNION.

209 (590).

L. M.

**L**ORD, I am Thine, entirely Thine,  
 Purchased and saved by blood divine;  
 With full consent Thine I would be,  
 And own Thy sov'reign right in me.

- 2 Here, Lord, my life, my soul, my all,  
 I yield to Thee beyond recall;  
 Accept Thine own, so long withheld,  
 Accept what I so freely yield!
- 3 Grant one poor sinner more a place  
 Among the children of Thy grace;

A wretched sinner, lost to God,  
But ransom'd by Immanuel's blood.

4 Thine would I live, Thine would I die,  
Be Thine through all eternity;  
The vow is past beyond repeal;  
Now will I set the solemn seal.

5 Do Thou assist a feeble worm  
The great engagement to perform;  
Thy grace assistance can extend,  
And on that grace I will depend.

210 (917).

L. M.

NOW I resolve, with all my heart,  
With all my power to serve the Lord;  
Nor from His ways will I depart,  
Whose service is a rich reward.

2 Oh, be this service all my joy!  
Around let my example shine,  
Till others love the blest employ,  
And join in labors so divine.

3 Be this the purpose of my soul,  
My solemn, my determined choice,  
To yield to His supreme control,  
And in His kind commands rejoice.

4 Oh, may I never faint nor tire,  
Nor, wand'ring, leave His sacred ways;  
Great God! accept my soul's desire,  
And give me strength to live Thy praise.

211 (922).

L. M.

OH, happy day that fix'd my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

- 2 Oh, happy bond that seals my vows  
 To Him who merits all my love!  
 I'll praise Him in His sacred house,  
 And gladly to His altar move.
- 3 Now with His saints I choose my part;  
 With them I come a welcome guest;  
 Here rest, my once divided heart;  
 In Him, thy blissful portion, rest.
- 4 'Tis done, the great transaction's done:  
 I am my Lord's, and He is mine:  
 He drew me, and I follow'd on,  
 Charm'd to confess the voice divine.
- 5 High heaven, that heard the solemn vow,  
 That vow renew'd shall daily hear,  
 Till, call'd at last from all below,  
 I bless in death a bond so dear.

## 212 (919).

7s.

- PEOPLE of the living God,  
 I have sought the world around,  
 Paths of sin and sorrow trod,  
 Peace and comfort nowhere found.
- 2 Now to you my spirit turns,  
 Turns a fugitive unblest;  
 Brethren, where your altar burns,  
 Oh, receive me into rest!
- 3 Lonely I no longer roam,  
 Like the cloud, the wind, the wave;  
 Where you dwell shall be my home,  
 Where you die shall be my grave.
- 4 Mine the God whom you adore;  
 Your Redeemer shall be mine;  
 Earth can fill my soul no more,  
 Ev'ry idol I resign.

## MISSIONS, AND SPREAD OF THE GOSPEL.

213 (529).

L. M.

JESUS shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

2 People and realms of ev'ry tongue  
Dwell on His love with grateful song;  
And with united hearts proclaim  
That grace and truth by Jesus came.

3 Blessings abound where'er He reigns:  
The pris'ner leaps to loose his chains,  
The weary find eternal rest,  
And all the sons of want are blest.

4 Where He displays His healing power,  
The sting of death is known no more:  
In Him the sons of Adam boast  
More blessings than their father lost.

214.

7s.

WAKE the song of jubilee!  
Let it echo o'er the sea:  
Now is come the promised hour;  
Jesus reigns with sov'reign power.

2 All ye nations, join and sing,  
"Christ, of lords and kings, is King!"  
Let it sound from shore to shore,  
"Jesus reigns for evermore!"

- 3 Now the desert lands rejoice,  
And the islands join their voice;  
Joy! the whole creation sings,  
“Jesus is the King of kings!”

## 215 (530).

7s.

**H**ARK! the song of jubilee,  
Loud as mighty thunders roar,  
Or the fulness of the sea  
When it breaks upon the shore:  
Hallelujah! for the Lord  
God Omnipotent shall reign;  
Hallelujah! let the word  
Echo round the earth and main!

- 2 Hallelujah! hark! the sound,  
From the depth unto the skies,  
Wakes above, beneath, around,  
All creation's harmonies:  
See Jehovah's banner furled,  
Sheathed His sword; He speaks—'tis done;  
And the kingdoms of this world  
Are the kingdoms of His Son.
- 3 He shall reign from pole to pole  
With illimitable sway;  
He shall reign when, like a scroll,  
Yonder heavens have pass'd away:  
Then the end—beneath His rod  
Man's last enemy shall fall;  
Hallelujah! Christ is God,  
God in Christ is all in all.

## 216 (536).

C. M.

**L**ORD, send Thy word, and let it fly,  
Arm'd with Thy Spirit's power;  
Ten thousand shall confess its sway,  
And bless the saving hour.

- 2 Beneath the influence of Thy grace,  
 The barren wastes shall rise,  
 With verdure and with fruits array'd,  
 A blooming paradise.
- 3 True holiness shall strike its root  
 In each regen'rate heart;  
 Shall in a growth divine arise,  
 And heavenly fruits impart.
- 4 Peace, with her olives crown'd, shall stretch  
 Her wings from shore to shore;  
 No trump shall rouse the rage of war,  
 Nor murd'rous cannon roar.
- 5 Lord, for those days we wait—those days  
 Are in Thy word foretold;  
 Fly swifter, sun and stars, and bring  
 This promised age of gold!

217 (545).

7s.

- WATCHMAN! tell us of the night,  
 What its signs of promise are.  
 Trav'ler! o'er yon mountain's height  
 See the glory-beaming star!  
 Watchman! does its beauteous ray  
 Aught of joy or hope foretell?  
 Trav'ler! yes; it brings the day,  
 Promised day of Israel.
- 2 Watchman! tell us of the night:  
 Higher yet that star ascends.  
 Trav'ler! blessedness and light,  
 Peace and truth its course portends.  
 Watchman! will its beams alone  
 Gild the spot that gave them birth?  
 Trav'ler! ages are its own;  
 See! it bursts o'er all the earth!

- 3 Watchman! tell us of the night,  
For the morning seems to dawn.  
Trav'ler! darkness takes its flight;  
Doubt and terror are withdrawn.  
Watchman! let thy wand'rings cease;  
Hie thee to thy quiet home.  
Trav'ler! lo! the Prince of Peace,  
Lo! the Son of God is come!

218 (881).

S. M.

- O** LORD our God! arise;  
The cause of truth maintain;  
And wide all o'er the peopled world  
Extend her blessed reign.
- 2 Thou Prince of life! arise,  
Nor let Thy glory cease;  
Far spread the conquests of Thy grace,  
And bless the earth with peace.
- 3 O Holy Spirit! rise,  
Expand Thy heavenly wing,  
And o'er a dark and ruin'd world  
Let light and order spring.
- 4 Oh, all ye nations! rise,  
To God the Saviour sing;  
From shore to shore, from earth to heaven,  
Let echoing anthems ring.

219 (527).

C. M.

- P**ITY the nations, O our God!  
Constrain the earth to come;  
Send Thy victorious word abroad,  
And bring the strangers home.



- 2 We long to see Thy churches full,  
 That all Thy faithful race  
 May, with one voice and heart and soul,  
 Sing Thy redeeming grace.

220.

7s.

**H**ASTEN, Lord, the glorious time,  
 When, beneath Messiah's sway,  
 Ev'ry nation, ev'ry clime,  
 Shall the gospel call obey.

- 2 Mightiest kings His power shall own,  
 Heathen tribes His name adore;  
 Satan and his host, o'erthrown,  
 Bound in chains, shall hurt no more.

- 3 Then shall war and tumult cease,  
 Then be banish'd grief and pain;  
 Righteousness and joy and peace  
 Undisturb'd shall ever reign.

- 4 Bless we, then, our gracious Lord,  
 Ever praise His glorious Name;  
 All His mighty acts record,  
 All His wondrous love proclaim.

221 (537).

7s &amp; 6s.

**F**ROM Greenland's icy mountains,  
 From India's coral strand,  
 Where Afric's sunny fountains  
 Roll down their golden sand —  
 From many an ancient river,  
 From many a palmy plain,  
 They call us to deliver  
 Their land from error's chain.

2 What though the spicy breezes  
 Blow soft o'er Ceylon's isle;  
 Though ev'ry prospect pleases,  
 And only man is vile;  
 In vain with lavish kindness  
 The gifts of God are strown;  
 The heathen, in his blindness,  
 Bows down to wood and stone!

3 Shall we, whose souls are lighted  
 With wisdom from on high —  
 Shall we, to men benighted,  
 The lamp of life deny?  
 Salvation, oh, salvation!  
 The joyful sound proclaim,  
 Till earth's remotest nation  
 Has learn'd Messiah's name.

4 Waft, waft, ye winds, His story,  
 And you, ye waters, roll,  
 Till, like a sea of glory,  
 It spreads from pole to pole;  
 Till o'er our ransom'd nature  
 The Lamb for sinners slain,  
 Redeemer, King, Creator,  
 In bliss returns to reign!

222.

S. M. D.

L ORD of the harvest! hear  
 Thy needy servants' cry:  
 Answer our faith's effectual prayer,  
 And all our wants supply.  
 On Thee we humbly wait;  
 Our wants are in Thy view;  
 The harvest truly, Lord! is great,  
 The laborers are few.

- 2 Convert and send forth more  
 Into Thy Church abroad;  
 And let them speak Thy word of power,  
 As workers with their God.  
 Give the pure gospel-word,  
 The word of general grace;  
 Thee let them preach, the common Lord,  
 The Saviour of our race.
- 3 Oh, let them spread Thy name;  
 Their mission fully prove;  
 Thy universal grace proclaim,  
 Thy all-redeeming love.  
 On all mankind, forgiven,  
 Empower them still to call,  
 And tell each creature under heaven,  
 That Thou hast died for all.

**223** (888).

7s & 6s.

- O**H, that the Lord's salvation  
 Were out of Zion come,  
 To heal His ancient nation,  
 To lead His outcasts home!
- 2 How long the holy city  
 Shall heathen feet profane?  
 Return, O Lord, in pity;  
 Rebuild her walls again.
- 3 Let fall Thy rod of terror,  
 Thy saving grace impart;  
 Roll back the veil of error,  
 Release the fetter'd heart.
- 4 Let Israel, home returning,  
 Her lost Messiah see;  
 Give oil of joy for mourning,  
 And bind Thy Church to Thee.

## FINAL TRIUMPH.

224.

L. M.

**T**RIUMPHANT Zion! lift thy head  
From dust and darkness and the dead;  
Though humbled long, awake at length,  
And gird thee with thy Saviour's strength.

- 2 Put all thy beauteous garments on,  
And let thy various charms be known:  
Then, deck'd in robes of righteousness,  
The world thy glories shall confess.
- 3 No more shall foes unclean invade,  
And fill thy hallow'd walls with dread;  
No more shall hell's insulting host  
Their vict'ry and thy sorrows boast.
- 4 God, from on high, thy groans will hear;  
His hand thy ruins shall repair;  
Nor will thy watchful Monarch cease  
To guard thee in eternal peace.

225 (535).

L. M.

**B**EHOLD th' expected time draw near,  
The shades disperse, the dawn appear;  
The barren wilderness assume  
The beauteous tints of Eden's bloom.

- 2 Events with prophecies conspire  
To raise our faith, our zeal to fire:  
The rip'ning fields, already white,  
Present a harvest to our sight.
- 3 Come, let us with a grateful heart  
In this blest labor share a part,  
Our prayers and off'rings gladly bring  
To aid the triumphs of our King.

- 4 Our hearts exult in songs of praise  
That we have seen these latter days,  
When our Redeemer shall be known  
Where Satan long has held his throne.

226.

11s.

**O** ZION, afflicted with wave upon wave,  
Whom no man can comfort, whom no man can  
save;

With darkness surrounded, by terrors dismay'd,  
In toiling and rowing, thy strength is decay'd.

- 2 Loud roaring, the billows now nigh overwhelm,  
But skilful 's the Pilot who sits at the helm;  
His wisdom conducts thee, His power defends;  
In safety and quiet thy warfare He ends.
- 3 "O fearful! O faithless!" in mercy He cries;  
"My promise, my truth, are they light in thine eyes?  
Still, still I am with thee, my promise shall stand;  
Through tempest and tossing I'll bring thee to land."

227 (892).

C. M.

**B**EHOLD, the mountain of the Lord  
In latter days shall rise  
Above the mountains and the hills,  
And draw the wond'ring eyes.

- 2 To this, the joyful nations round,  
All tribes and tongues, shall flow:  
"Up to the hill of God," they say,  
"And to His house, we'll go."
- 3 The beam that shines on Zion's hill  
Shall lighten ev'ry land:  
The King who reigns in Zion's towers  
Shall all the world command.

4 No strife shall vex Messiah's reign,  
 Or mar the peaceful years;  
 To ploughshares men shall beat their swords,  
 To pruning-hooks their spears.

5 Come, then, oh, come from ev'ry land,  
 To worship at His shrine;  
 And, walking in the light of God,  
 With holy beauty shine.

228 (884).

11s &amp; 10s.

**D**AUGHTER of Zion, awake from thy sadness;  
 Awake! for thy foes shall oppress thee no more;  
 Bright o'er the hills dawns the day-star of gladness,  
 Rise! for the night of thy sorrow is o'er.

2 Strong were thy foes; but the arm that subdued  
 them,  
 And scatter'd their legions, was mightier far;  
 They fled like the chaff from the scourge that pur-  
 sued them,  
 Vain were their steeds, and their chariots of war.

3 Daughter of Zion, the Power that hath saved thee  
 Extoll'd with the harp and the timbrel should be;  
 Shout! for the foe is destroy'd that enslaved thee,  
 Th' oppressor is vanquish'd, and Zion is free!

## CHURCH FESTIVALS.

## CHRISTMAS.

229.

8s &amp; 7s.

**H**ARK! what mean those holy voices,  
 Sweetly sounding through the skies?  
 Lo! the angelic host rejoices;  
 Heavenly hallelujahs rise.

- 2 Hear them tell the wondrous story,  
Hear them chant, in hymns of joy,  
“Glory in the highest—glory!  
Glory be to God most high!
- 3 “Peace on earth, good will from heaven,  
Reaching far as man is found;  
Souls redeem’d, and sins forgiven!  
Loud our golden harps shall sound.
- 4 “Christ is born, the great Anointed;  
Heaven and earth His praises sing!  
Oh, receive whom God appointed  
For your Prophet, Priest, and King!
- 5 “Haste, ye mortals, to adore Him;  
Learn His name, and taste His joy:  
Till in heaven ye sing before Him,  
‘Glory be to God most high!’”

230.

7s.

**H**ARK! the herald angels sing,  
“Glory to the new-born King!  
Peace on earth, and mercy mild;  
God and sinners reconciled.”

- 2 Joyful, all ye nations, rise;  
Join the triumphs of the skies;  
With th’ angelic hosts proclaim,  
“Christ is born in Bethlehem.”
- 3 Mild He lays His glory by;  
Born that man no more may die;  
Born to raise the sons of earth;  
Born to give them second birth.



4 Hail, the heaven-born Prince of Peace!  
 Hail, the Sun of Righteousness!  
 Light and life to all He brings,  
 Risen with healing in His wings.

5 Let us then with angels sing,  
 "Glory to the new-born King!—  
 Peace on earth, and mercy mild;  
 God and sinners reconciled!"

231.

H. M.

**H**ARK! hark! the notes of joy  
 Roll o'er the heavenly plains,  
 And seraphs find employ  
 For their sublimest strains:  
 Some new delight in heaven is known;  
 Loud sound the harps around the throne.

2 Hark! hark! the sounds draw nigh;  
 The joyful hosts descend;  
 The Lord forsakes the sky;  
 To earth His footsteps bend;  
 He comes to bless our fallen race;  
 He comes with messages of grace.

3 Bear, bear the tidings round;  
 Let ev'ry mortal know  
 What love in God is found,  
 What pity He can show:  
 Ye winds that blow, ye waves that roll,  
 Convey the news from pole to pole.

4 Strike, strike the harps again,  
 To great Immanuel's name;  
 Arise, ye sons of men,  
 And all His grace proclaim:  
 Angels and men, wake ev'ry string;  
 'Tis God the Saviour's praise we sing.

232.

C. M.

CALM on the list'ning ear of night  
 Come heaven's melodious strains,  
 Where wild Judea stretches far  
 Her silver-mantled plains.

2 Celestial choirs, from courts above,  
 Shed sacred glories there,  
 And angels, with their sparkling lyres,  
 Make music on the air.

3 The joyous hills of Palestine  
 Send back the glad reply,  
 And greet, from all their holy heights,  
 The day-spring from on high.

4 O'er the blue depths of Galilee  
 There comes a holier calm,  
 And Sharon waves, in solemn praise,  
 Her silent groves of palm.

5 "Glory to God!" the sounding skies  
 Aloud with anthems ring;  
 "Peace to the earth, good will to men,  
 From heaven's eternal King!"

233.

11s.

COME hither, ye faithful, triumphantly sing:  
 Come see in the manger the angels' dread King!  
 To Bethlehem hasten with joyful accord;  
 Oh, come ye, come hither, to worship the Lord!

2 True Son of the Father, He comes from the skies;  
 To be born of a virgin He does not despise:  
 To Bethlehem hasten with joyful accord;  
 Oh, come ye, come hither, to worship the Lord!

- 3 Hark! hark to the angels, all singing in heaven,  
 "To God in the highest all glory be given!"  
 To Bethlehem hasten with joyful accord;  
 Oh, come ye, come hither, to worship the Lord!
- 4 To Thee then, O Jesus, this day of Thy birth,  
 Be glory and honor through heaven and earth.  
 True Godhead incarnate, omnipotent Word!  
 Oh, come, let us hasten to worship the Lord!

234 (778).

H. M.

- ANGELS! from the realms of glory,  
 Wing your flight o'er all the earth;  
 Ye, who sang creation's story,  
 Now proclaim Messiah's birth:  
 Come and worship —  
 Worship Christ, the new-born King.
- 2 Shepherds! in the fields abiding,  
 Watching o'er your flocks by night,  
 God with man is now residing,  
 Yonder shines the heavenly light:  
 Come and worship —  
 Worship Christ, the new-born King.
- 3 Sages! leave your contemplations;  
 Brighter visions beam afar:  
 Seek the great Desire of nations,  
 Ye have seen His natal star:  
 Come and worship —  
 Worship Christ, the new-born King.
- 4 Saints! before the altar bending,  
 Watching long in hope and fear,  
 Suddenly the Lord, descending,  
 In His temple shall appear:  
 Come and worship —  
 Worship Christ, the new-born King.

## GOOD FRIDAY.

235 (124).

C. M.

**B**EHOLD the Saviour of mankind  
 Nail'd to the shameful tree!  
 How vast the love that Him inclined  
 To bleed and die for thee!

2 Hark! how He groans! while nature shakes,  
 And earth's strong pillars bend!  
 The temple's veil in sunder breaks,  
 The solid marbles rend.

3 'Tis done! the precious ransom's paid:  
 "Receive my soul!" He cries:  
 See where He bows His sacred head!  
 He bows His head and dies!

4 But soon He'll break death's envious chain,  
 And in full glory shine;  
 O Lamb of God! was ever pain,  
 Was ever love like Thine!

236.

L. M.

**F**ROM Calvary a cry was heard,  
 A bitter and heart-rending cry;  
 My Saviour! ev'ry mournful word  
 Bespeaks Thy soul's deep agony.

2 The scourge, the thorns, the deep disgrace—  
 These Thou couldst bear, nor once repine;  
 But when Jehovah veil'd His face,  
 Unutterable pangs were Thine.

3 Let the dumb world its silence break;  
 Let pealing anthems rend the sky;  
 Awake, my sluggish soul, awake!  
 He died, that we might never die.

- 4 Lord! on Thy cross I fix mine eye:  
 If e'er I lose its strong control,  
 Oh, let that dying, piercing cry  
 Melt and reclaim my wand'ring soul.

## 237 (792).

7s.

- SAVIOUR, when in dust, to Thee  
 Low we bow th' adoring knee;  
 When, repentant, to the skies  
 Scarce we lift our streaming eyes:  
 Oh! by all Thy pain and woe,  
 Suffer'd once for man below,  
 Bending from Thy throne on high,  
 Hear Thy people while they cry.
- 2 By Thy birth and early years,  
 By Thy human griefs and fears,  
 By Thy fasting and distress  
 In the lonely wilderness:  
 By Thy vict'ry in the hour  
 Of the subtle tempter's power;  
 Jesus, look with pitying eye;  
 Hear Thy people while they cry.
- 3 By Thine hour of dark despair,  
 By Thine agony of prayer,  
 By the purple robe of scorn,  
 By Thy wounds—Thy crown of thorn;  
 By Thy cross—Thy pangs and cries;  
 By Thy perfect sacrifice;  
 Jesus, look with pitying eye;  
 Hear Thy people while they cry.
- 4 By Thy deep expiring groan,  
 By the seal'd sepulchral stone,  
 By Thy triumph o'er the grave,  
 By Thy power from death to save;

Mighty God, ascended Lord,  
To Thy throne in heaven restored,  
Saviour, Prince, exalted high,  
Hear Thy people while they cry.

238.

C. M.

THERE is a dear and hallow'd spot  
Oft present to my eye;  
By saints it ne'er can be forgot;  
That place is Calvary.

- 2 Oh, what a scene was there display'd  
Of love and agony,  
When our Redeemer bow'd His head,  
And died on Calvary!
- 3 When fainting under guilt's dread load,  
Unto the cross I'll fly;  
And trust the merit of that blood  
Which flow'd at Calvary.
- 4 Whene'er I feel temptation's power,  
On Jesus I'll rely;  
And, in the sharp, conflicting hour,  
Repair to Calvary.
- 5 When seated at the feast of love,  
Then will I fix mine eye  
On Him who intercedes above,  
Who bled on Calvary.
- 6 When the dark scene of death, the last  
Momentous hour draws nigh,  
Then, with my dying eyes, I'll cast  
A look on Calvary.

## EASTER.

239 (147).

7s.

"CHRIST, the Lord, has risen to-day,"  
 Sons of men and angels say,  
 Raise your joys and triumphs high;  
 Sing, ye heavens, and earth reply.

- 2 Love's redeeming work is done;  
 Fought the fight, the battle won:  
 Lo! our Sun's eclipse is o'er,  
 Lo! He sets in blood no more.
- 3 Vain the stone, the watch, the seal;  
 Christ has burst the gates of hell.  
 Death in vain forbids His rise;  
 Christ has open'd Paradise.
- 4 Lives again our glorious King:  
 Where, O death, is now thy sting?  
 Dying once, He all doth save:  
 Where thy victory, O grave?

240.

H. M.

ALL hail the glorious morn  
 That saw our Saviour rise,  
 With vict'ry bright adorn'd,  
 And triumph in His eyes!  
 Ye saints, extol your risen Lord,  
 And sing His praise with sweet accord.

- 2 Behold the Lamb of God,  
 The atoning Sacrifice,  
 Sustains the dreadful load  
 Of man's iniquities;  
 Death, sin, and hell, our cruel foes,  
 All vanquish'd fell when Jesus rose.



- 3 The Conqueror ascends  
 In triumph to the skies:  
 Celestial hosts attend,  
 To crown His victories;  
 Hark! they proclaim His glorious name;  
 And heaven resounds Immanuel's fame.
- 4 Now to the throne above  
 Let ev'ry saint draw near;  
 There dwells incarnate love;  
 Grace sits triumphant there;  
 See mercy smile, e'en on that throne  
 Where once did wrath and justice frown.

241.

C. L. M.

- H**OW calm and beautiful the morn  
 That gilds the sacred tomb,  
 Where once the Crucified was borne,  
 And veil'd in midnight gloom.  
 Oh, weep no more the Saviour slain,  
 The Lord is risen, He lives again.
- 2 Ye mourning saints, dry ev'ry tear  
 For your departed Lord:  
 "Behold the place, He is not here,"  
 The tomb is all unbarr'd;  
 The gates of death were closed in vain,  
 The Lord is risen, He lives again.
- 3 How tranquil now the rising day!  
 'Tis Jesus still appears,  
 A risen Lord, to chase away  
 Your unbelieving fears:  
 Oh, weep no more your comforts slain,  
 The Lord is risen, He lives again.

- 4 And when the shades of evening fall,  
 When life's last hour draws nigh,  
 If Jesus shine upon the soul,  
 How blissful then to die:  
 Since He has risen who once was slain,  
 Ye die in Christ to live again.

242 (149).

H. M.

YES, the Redeemer rose,  
 The Saviour left the dead,  
 And o'er our hellish foes  
 High raised His conq'ring head.  
 In wild dismay,  
 The guards around  
 Fall to the ground  
 And sink away.

- 2 Lo! the angelic bands  
 In full assembly meet,  
 To wait His high commands,  
 And worship at His feet.  
 Joyful they come,  
 And wing their way  
 From realms of day  
 To Jesus' tomb.
- 3 Then back to heaven they fly,  
 The joyful news to bear.  
 Hark! as they soar on high,  
 What music fills the air!  
 Their anthems say:  
 "Jesus, who bled,  
 Hath left the dead;  
 He rose to-day."

- 4 Ye mortals, catch the sound,  
 Redeem'd by Him from hell;

And send the echo round  
 The globe on which you dwell.  
 With Christ we rise,  
 With Christ we reign,  
 And empires gain  
 Beyond the skies.

## ASCENSION DAY.

243.

7s.

- H**AIL the day that sees Him rise  
 To His throne above the skies!  
 Christ, the Lamb for sinners given,  
 Enters now the highest heaven.
- 2 There for Him high triumph waits;  
 Lift your heads, eternal gates!  
 He hath conquer'd death and sin;  
 Take the King of Glory in!
- 3 Lo! the heaven its Lord receives,  
 Yet He loves the earth He leaves;  
 Though returning to His throne,  
 Still He calls mankind His own.
- 4 See! He lifts His hands above;  
 See! He shows the prints of love;  
 Hark! His gracious lips bestow  
 Blessings on His Church below!
- 5 Still for us He intercedes,  
 His prevailing death He pleads,  
 Near Himself prepares our place,  
 He the first-fruits of our race.
- 6 Lord, though parted from our sight  
 Far above the starry height,  
 Grant our hearts may thither rise,  
 Seeking Thee above the skies.

## 244 (152).

7s.

JESUS, our triumphant Head,  
Risen victorious from the dead,  
To the realms of glory's gone,  
To ascend His rightful throne.

2 Cherubs on the Conq'ror gaze,  
Seraphs glow with brighter blaze;  
Each bright order of the sky  
Hails Him as He passes by.

3 Sinners! join the heavenly powers,  
For redemption all is ours.  
Humble penitents shall prove  
Blood-bought pardon, dying love.

4 Hail, thou dear, thou worthy Lord!  
Holy Lamb! incarnate Word!  
Hail, Thou suff'ring Son of God!  
Take the trophies of Thy blood.

## 245 (155).

L. M.

OUR Lord has risen from the dead;  
Our Jesus has gone up on high!  
The powers of hell are captive led,  
Dragg'd to the portals of the sky.

2 There His triumphal chariot waits,  
And angels chant the solemn lay:  
"Lift up your heads, ye heavenly gates!  
Ye everlasting doors, give way!"

3 Loose all your bars of massy light,  
And wide unfold the radiant scene;  
He claims those mansions as His right:  
Receive the King of Glory in.

- 4 Who is the King of Glory, who?  
The Lord that all His foes o'ercame,  
The world, sin, death, and hell o'erthrew;  
And Jesus is the Conq'ror's name.

PENTECOST.

246 (793).

C. M.

SPIRIT of truth, on this Thy day,  
S To Thee for help we cry,  
To guide us through the weary way  
Of dark mortality.

- 2 We ask not, Lord, the cloven flame,  
Or tongues of various tone;  
But long Thy praises to proclaim,  
With fervor in our own.

- 3 We mourn not that prophetic skill  
Is found on earth no more:  
Enough for us to trace Thy will  
In Scripture's sacred lore.

- 4 When tongues shall cease, and power decay,  
And knowledge empty prove,  
Do Thou Thy trembling servants stay  
With faith, and hope, and love.

247.

L. M.

SPIRIT of mercy, truth, and love,  
S Oh, shed Thine influence from above;  
And still from age to age convey  
The wonders of this sacred day.

- 2 In ev'ry clime, by ev'ry tongue,  
Be God's surpassing glory sung;  
Let all the list'ning earth be taught  
The wonders by our Saviour wrought.

3 Unfailing Comfort, heavenly Guide,  
Still o'er Thy holy Church preside;  
Still let mankind Thy blessings prove;  
Spirit of mercy, truth, and love.

4 O Holy Father, Holy Son,  
And Holy Spirit, Three in One;  
Thy grace devoutly we implore,  
Thy Name be praised for evermore.

248.

S. M.

LORD God, the Holy Ghost!  
In this accepted hour,  
As on the day of Pentecost,  
Descend in all Thy power.

2 We meet with one accord  
In our appointed place,  
And wait the promise of our Lord,  
The Spirit of all grace.

3 Like mighty rushing wind  
Upon the waves beneath,  
Move with one impulse ev'ry mind;  
One soul, one feeling breathe.

4 The young, the old inspire  
With wisdom from above;  
And give us hearts and tongues of fire,  
To pray, and praise, and love.

# THE MEANS OF GRACE.

## THE WORD.

249 (3).

C. M.

FATHER of mercies, in Thy word  
What endless glory shines!  
For ever be Thy name adored  
For these celestial lines.

2 Here may the wretched sons of want  
Exhaustless riches find;  
Riches above what earth can grant,  
And lasting as the mind.

3 Here the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

4 Oh, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light!

5 Divine Instructor, gracious Lord!  
Be Thou forever near;  
Teach me to love Thy sacred word,  
And view my Saviour there.

250.

L. M. 6 l.

I LOVE the volume of thy Word:  
What light and joy those leaves afford  
To souls benighted and distress!  
Thy precepts guide my doubtful way;  
Thy fear forbids my feet to stray;  
Thy promise leads my heart to rest.



- 2 Thy threat'nings wake my slumb'ring eyes,  
 And warn me where my danger lies;  
 But 'tis Thy blesséd gospel, Lord,  
 That makes my guilty conscience clean,  
 Converts my soul, subdues my sin,  
 And gives a free, but large reward.
- 3 Who knows the errors of his thoughts?  
 My God, forgive my secret faults,  
 And from presumptuous sins restrain.  
 Accept my poor attempts of praise,  
 That I have read Thy Book of grace  
 And book of nature not in vain.

251 (10).

C. M.

- A GLORY gilds the sacred page,  
 Majestic like the sun;  
 It gives a light to ev'ry age,  
 It gives—but borrows none.
- 2 The hand that gave it still supplies  
 The gracious light and heat:  
 His truths upon the nations rise,  
 They rise, but never set.
- 3 Let everlasting thanks be Thine,  
 For such a bright display,  
 As makes a world of darkness shine  
 With beams of heavenly day.
- 4 My soul rejoices to pursue  
 The steps of Him I love,  
 Till glory breaks upon my view  
 In brighter worlds above.

252 (9).

C. M.

HOW shall the young secure their hearts,  
And guard their lives from sin?  
Thy word the choicest rules imparts  
To keep the conscience clean.

2 'Tis like the sun, a heavenly light  
That guides us all the day;  
And through the dangers of the night  
A lamp to lead our way.

3 Thy precepts make me truly wise:  
I hate the sinner's road;  
I hate mine own vain thoughts that rise,  
But love Thy law, my God.

4 Thy word is everlasting truth;  
How pure is ev'ry page!  
That holy book shall guide our youth,  
And well support our age.

253.

C. M.

HOW precious is the Book divine,  
By inspiration given!  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.

2 It sweetly cheers our drooping hearts  
In this dark vale of tears;  
Life, light, and joy it still imparts,  
And quells our rising fears.

3 This lamp, through all the tedious night  
Of life, shall guide our way,  
Till we behold the clearer light  
Of an eternal day.

254 (8).

L. M.

WHEN Israel through the desert pass'd,  
A fiery pillar went before,  
To guide them through the dreary waste,  
And lessen the fatigues they bore.

- 2 Such is Thy glorious word, O God!  
'Tis for our light and guidance given;  
It sheds a lustre all abroad,  
And points the path to bliss and heaven.
- 3 It fills the soul with sweet delight,  
And quickens its inactive powers;  
It sets our wand'ring footsteps right;  
Displays Thy love, and kindles ours.
- 4 Ye favor'd lands, that have this word,  
Ye saints, who feel its saving power,  
Unite your tongues to praise the Lord,  
And His distinguish'd grace adore.

255.

C. M.

THOU lovely Source of true delight,  
Whom I unseen adore!  
Unvail Thy beauties to my sight,  
That I may love Thee more.

- 2 Thy glory o'er creation shines;  
But in Thy sacred word,  
I read in fairer, brighter lines,  
My bleeding, dying Lord.
- 3 'Tis here, whene'er my comforts droop,  
And sins and sorrows rise,  
Thy love, with cheerful beams of hope  
My fainting heart supplies.

4 Jesus! my Lord, my Life, my Light,  
 Oh, come with blissful ray;  
 Break radiant through the shades of night,  
 And chase my fears away.

5 Then shall my soul with rapture trace  
 The wonders of Thy love;  
 But the full glories of Thy face  
 Are only known above.

## BAPTISM.

256 (511).

C. M.

LET plenteous grace descend on those  
 Who, hoping in His word,  
 This day have publicly declared  
 That Jesus is their Lord.

2 With cheerful feet may they go on,  
 And run the Christian race;  
 And in the troubles of the way  
 Find all-sufficient grace.

3 And when the awful message comes  
 To call their souls away,  
 May they be found prepared to live  
 In realms of endless day.

257 (512).

7s.

PARDON'D through redeeming grace,  
 In Thy blesséd Son reveal'd;  
 Worshipping before Thy face,  
 Lord, to Thee ourselves we yield.

2 Thou the sacrifice receive,  
 Humbly offer'd through Thy Son;  
 Quicken us in Him to live;  
 Lord, in us Thy will be done.

3 By the hallow'd outward sign,  
By the cleansing grace within,  
Seal, and make us wholly Thine;  
Wash, and keep us pure from sin.

4 Call'd to bear the Christian name,  
May our vows and life accord,  
And our ev'ry deed proclaim  
"Holiness unto the Lord."

258.

8s & 7s.

S AVIOUR, who Thy flock art feeding  
With the Shepherd's kindest care,  
All the feeble gently leading,  
While the lambs Thy bosom share;

2 Now, these little ones receiving,  
Fold them in Thy gracious arm;  
There, we know, Thy word believing,  
Only there, secure from harm.

3 Never, from Thy pasture roving,  
Let them be the lion's prey;  
Let Thy tenderness, so loving,  
Keep them through life's dang'rous way.

4 Then within Thy fold eternal  
Let them find a resting-place;  
Feed in pastures ever vernal,  
Drink the rivers of Thy grace.

259 (878).

L. M.

C OME, Holy Ghost! come from on high,  
Baptizer of our spirits Thou!  
The sacramental seal apply,  
And witness with the water now.

- 2 Exert Thy gracious power divine,  
And sprinkle Thou th' atoning blood;  
May Father, Son, and Spirit join  
To seal this child a child of God.

260.

L. M.

- CONFIDING in Thy truth alone,  
Here, on the steps of Jesus' throne,  
We lay the treasure Thou hast given,  
To be received and rear'd for heaven.
- 2 Lent to us for a season, we  
Lend him forever, Lord, to Thee,  
Assured that if to Thee he live,  
We gain in what we seem to give.
- 3 Large and abundant blessings shed,  
Warm as these prayers, upon his head;  
And on his soul the dews of grace,  
Fresh as these drops upon his face.
- 4 Make him and keep him Thine own child,  
Meek follower of the Undeiled;  
Possessor here of grace and love,  
Inheritor of heaven above.

THE LORD'S SUPPER.

261 (513).

C. M.

- ACCORDING to Thy gracious word,  
In meek humility,  
This will I do, my dying Lord,  
I will remember Thee.
- 2 Thy body, broken for my sake,  
My bread from heaven shall be;  
Thy testamental cup I take,  
And thus remember Thee.

- 3 Gethsemane can I forget?  
Or there Thy conflict see,  
Thine agony and bloody sweat,  
And not remember Thee?
- 4 When to the cross I turn mine eyes,  
And rest on Calvary,  
O Lamb of God, my Sacrifice!  
I must remember Thee:—
- 5 Remember Thee and all Thy pains,  
And all Thy love to me;  
Yea, while a breath, a pulse remains,  
Will I remember Thee.
- 6 And when these failing lips grow dumb,  
And mind and mem'ry flee,  
When Thou shalt in Thy kingdom come,  
Jesus, remember me.

262 (514).

L. M.

- T**WAS on that dreadful, doleful night,  
When the whole power of darkness rose  
Against the Son of God's delight,  
And friends betray'd Him to His foes;
- 2 Before the mournful scene began,  
He took the bread, and bless'd, and brake;  
What love through all His actions ran!  
What wondrous words of grace He spake!
- 3 "This is my body, broke for sin;  
Receive and eat the living food:"  
Then took the cup and bless'd the wine:  
"'Tis the new cov'nant in my blood."



- 4 "Do this," He cried, "till time shall end,  
In mem'ry of your dying friend;  
Meet at my table, and record  
The love of your departed Lord."

**263** (520). L. M.

"**E**AT, drink, in mem'ry of your friend,"  
Such was our Master's last request;  
Who all the pangs of death endured,  
That we might live forever blest.

- 2 Yes, we'll record Thy matchless grace,  
Thou dearest, tend'rest, best of friends!  
Thy dying love the noblest praise  
Of long eternity transcends.
- 3 'Tis pleasure more than earth can give,  
Thy goodness through these veils to see:  
Thy table food celestial yields;  
And happy they who sit with Thee.
- 4 But oh, what vast, transporting joys  
Shall fill our breasts, our tongues inspire,  
When, join'd with yon celestial train,  
Our grateful souls Thy love admire.

**264** (525). C. M.

**H**ERE at Thy table, Lord, we meet  
To feed on food divine:  
Thy body is the bread we eat,  
Thy precious blood the wine.

- 2 He that prepares this rich repast,  
Himself comes down and dies;  
And then invites us thus to feast  
Upon the sacrifice.

265, 266 THE MEANS OF GRACE:

3 Sure, there was never love so free,  
Dear Saviour, so divine!  
Well Thou may'st claim that heart of me,  
Which owes so much to Thine.

4 Yes, Thou shalt surely have my heart,  
My soul, my strength, my all;  
With life itself I'll freely part,  
My Jesus, at Thy call.

265.

7s & 6s.

JESUS, Master of the Feast,  
The feast itself Thou art:  
Now receive Thy ev'ry guest,  
And comfort ev'ry heart.  
Give us living Bread to eat,  
Manna that from heaven comes down;  
See us waiting at Thy feet,  
And make Thy favor known.

2 In this earthly wilderness  
Thou hast a table spread,  
Richly fill'd with ev'ry grace  
Our fainting souls can need:  
Still sustain us by Thy love,  
Still Thy servants' strength repair,  
Till we reach Thy courts above,  
And feast forever there.

266.

8s & 6s.

LORD, when before Thy throne we meet,  
Thy goodness to adore,  
From heaven, th' eternal mercy-seat,  
On us Thy blessing pour,  
And make our inmost souls to be  
An habitation meet for Thee.

- 2 The body for our ransom given,  
 The blood in mercy shed —  
 With this immortal food from heaven,  
 Lord, let our souls be fed;  
 And as we at Thy board appear  
 Grant us Thy quick'ning grace to share.
- 3 Be Thou, O Holy Spirit, nigh!  
 Accept the humble prayer,  
 The contrite soul's repentant sigh,  
 The sinner's heartfelt tear;  
 And let our adoration rise  
 As fragrant incense to the skies.

267.

L. M.

- JESUS, Thou Joy of loving hearts!  
 Thou Fount of Life, Thou Light of men!  
 From the best bliss that earth imparts  
 We turn unfill'd to Thee again.
- 2 Thy truth unchanged hath ever stood;  
 Thou savest those that on Thee call;  
 To them that seek Thee Thou art good,  
 To them that find Thee, All in All!
- 3 We taste Thee, O Thou living Bread,  
 And long to feast upon Thee still;  
 We drink of Thee, the Fountain Head,  
 And thirst our souls from Thee to fill.
- 4 Our restless spirits yearn for Thee,  
 Where'er our changeful lot is cast;  
 Glad, when Thy gracious smile we see,  
 Blest, when our faith can hold Thee fast.
- 5 O Jesus, ever with us stay!  
 Make all our moments calm and bright;  
 Chase the dark night of sin away,  
 Shed o'er the world Thy holy light!

268.

7s &amp; 6s.

O BREAD to pilgrims given,  
 Richer than angels eat,  
 O Manna sent from heaven,  
 For heaven-born natures meet!  
 Give us, for Thee long pining,  
 To eat till richly fill'd;  
 Till, earth's delights resigning,  
 Our ev'ry wish is still'd!

2 O Fountain! life-bestowing,  
 From out the Saviour's heart,  
 A fountain purely flowing,  
 A Fount of Love Thou art!  
 Oh, let us, freely tasting,  
 Our burning thirst assuage!  
 Thy sweetness, never wasting,  
 Avails from age to age.

3 Jesus, this feast receiving,  
 We Thee unseen adore;  
 Thy faithful word believing,  
 We take, and doubt no more;  
 Give us, Thou true and loving,  
 On earth to live in Thee;  
 Then, death the veil removing,  
 Thy glorious face to see!

269.

8s, 7s &amp; 4.

NOW, in parting, Father, bless us;  
 Saviour, still Thy peace bestow;  
 Gracious Comforter, be with us,  
 As we from Thy table go!  
 Bless us, bless us,  
 Father, Son, and Spirit, now!

- 2 Bless us here, while still as strangers,  
 Onward to our home we move;  
 Bless us with eternal blessings,  
 In our Father's house above.  
 Ever, ever  
 Dwelling in the light of love.
- 

## ORDER OF SALVATION.

## GOSPEL CALL.

270 (194).

C. M.

- T**HE Saviour calls; let ev'ry ear  
 Attend the heavenly sound.  
 Ye doubting souls, dismiss your fear;  
 Hope smiles reviving round.
- 2 For ev'ry thirsty, longing heart,  
 Here streams of bounty flow;  
 And life, and health, and bliss impart  
 To banish mortal woe.
- 3 Here springs of sacred pleasure rise  
 To ease your ev'ry pain:  
 Immortal fountain! full supplies!  
 Nor shall you thirst in vain.
- 4 Ye sinners! come, 'tis mercy's voice;  
 The gracious call obey;  
 Mercy invites to heavenly joys—  
 And can you yet delay?
- 5 Dear Saviour, draw reluctant hearts!  
 To Thee let sinners fly,  
 And take the bliss Thy love imparts,  
 And drink and never die!

271 (188).

S. M.

LET ev'ry ear attend,  
And ev'ry heart rejoice;  
The trumpet of the gospel sounds  
With an inviting voice.

2 Ho! all ye starving souls,  
That feed upon the wind,  
And vainly strive with earthly toys  
To fill an empty mind:

3 Here wisdom has prepared  
A soul-reviving feast,  
And bids your longing appetites  
The rich provision taste.

4 Ho! ye that pant for streams,  
And pine away and die,  
Here you may quench your raging thirst  
With springs that never dry.

5 Rivers of mercy here  
In a rich ocean join;  
Salvation in abundance flows,  
Like floods of milk and wine.

6 The gates of gospel grace  
Stand open night and day:  
Lord, we are come to seek supplies,  
And drive our wants away.

272 (191).

C. M.

OH, what amazing words of grace  
Are in the gospel found!  
Suited to ev'ry sinner's case  
Who hears the joyful sound.

- 2 Poor, sinful, thirsty, fainting souls  
Are freely welcome here;  
Salvation like a river rolls  
Abundant, free, and clear.
- 3 Come, then, with all your wants and wounds,  
Your ev'ry burden bring;  
Here love, unchanging love abounds,  
A deep, celestial spring.
- 4 Whoever will (O gracious word!)  
Shall of this stream partake;  
Come, thirsty souls, and bless the Lord,  
And drink for Jesus' sake.
- 5 Millions of sinners vile as you  
Have here found life and peace;  
Come, then, and prove its virtues too,  
And drink, adore, and bless.

273 (818).

8s &amp; 7s.

- COME to Calvary's holy mountain,  
Sinners, ruin'd by the fall;  
Here a pure and healing fountain  
Flows to you, to me, to all;  
In a full, perpetual tide,  
Open'd when our Saviour died.
- 2 Come in poverty and meanness,  
Come defiled, without, within;  
From infection and uncleanness,  
From the leprosy of sin,  
Wash your robes and make them white;  
Ye shall walk with God in light.
- 3 Come in sorrow and contrition,  
Wounded, impotent, and blind;



Here the guilty free remission,  
 Here the troubled peace may find:  
 Health this fountain will restore;  
 He that drinks shall thirst no more.

- 4 He that drinks shall live forever;  
 'Tis a soul-renewing flood:  
 God is faithful; God will never  
 Break His covenant in blood,  
 Sign'd when our Redeemer died,  
 Seal'd when He was glorified.

**274** (183).

8s, 7s & 4.

COME, ye sinners, poor and wretched,  
 Weak and wounded, sick and sore,  
 Jesus ready stands to save you,  
 Full of pity join'd with power:  
 He is able,  
 He is willing: doubt no more.

- 2 Come, ye thirsty, come and welcome,  
 God's free bounty glorify:  
 True belief, and true repentance,  
 Ev'ry grace that brings us nigh —  
 Without money,  
 Come to Jesus Christ, and buy.

- 3 Let not conscience make you linger,  
 Nor of fitness fondly dream;  
 All the fitness He requireth,  
 Is to feel your need of Him;  
 This He gives you;  
 'Tis His Spirit's rising beam.

- 4 View Him prostrate in the garden;  
 On the ground your Maker lies;

On the bloody tree behold Him;  
Hear Him cry, before He dies,  
"It is finish'd!"

Sinner, will not this suffice?

- 5 Lo! th' incarnate God, ascended,  
Pleads the merit of His blood:  
Venture to Him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good.

**275** (226).

S. M.

THE Spirit, in our hearts,  
Is whispering, "Sinners, come!"  
The bride, the Church of Christ, proclaims  
To all His children, "Come!"

- 2 Let him that heareth say  
To all about him, "Come!"  
Let him that thirsts for righteousness,  
To Christ the Fountain come.

- 3 Yes, whosoever will,  
Oh, let him freely come,  
And freely drink the stream of life:  
'Tis Jesus bids him come.

- 4 Lo! Jesus, who invites,  
Declares, "I quickly come:"  
Lord, even so! we wait Thine hour!  
O blest Redeemer, come!

**276** (840).

7s.

COME, ye weary sinners, come,  
All, who feel your heavy load:  
Jesus calls the wand'ers home;  
Hasten to your pard'ning God.

- 2 Jesus, full of truth and love,  
We Thy gracious call obey;  
Faithful let Thy mercies prove,  
Take our load of guilt away.
- 3 Weary of this war within,  
Weary of this endless strife,  
Weary of ourselves and sin,  
Weary of a wretched life;
- 4 Burden'd with a world of grief,  
Burden'd with our sinful load,  
Burden'd with this unbelief,  
Burden'd with the wrath of God:
- 5 Lo! we come to Thee for ease,  
True and gracious as Thou art;  
Now our weary souls release,  
Write forgiveness on our heart.

277 (244).

L. M.

WHY will ye lavish out your years  
Amidst a thousand trifling cares,  
While, in the various range of thought,  
The one thing needful is forgot?

- 2 Why will ye chase the fleeting wind  
And famish an immortal mind,  
While angels with regret look down  
To see you spurn a heavenly crown?
- 3 Th' eternal God calls from above,  
And Jesus pleads His dying love;  
Awaken'd conscience gives you pain:  
And shall they join their pleas in vain?
- 4 Not so your dying eyes shall view  
Those objects which ye now pursue;

Not so shall heaven and hell appear  
When the decisive hour is near.

- 5 Almighty God! Thine aid impart,  
To fix conviction on the heart:  
Thy power can clear the darkest eyes,  
And make the haughtiest scorner wise.

278 (196).

8s, 7s & 4.

SEE, from Zion's sacred mountain  
Streams of living water flow:  
God has open'd there a fountain;  
This supplies the plains below:  
They are blesséd  
Who its sovereign virtues know.

- 2 Through ten thousand channels flowing,  
Streams of mercy find their way;  
Life, and health, and joy bestowing,  
Making all around look gay:  
Oh, ye nations,  
Hail the long-expected day!

- 3 Gladden'd by the flowing treasure  
All-enriching as it goes,  
Lo, the desert smiles with pleasure,  
Buds and blossoms as the rose,  
Ev'ry object  
Sings for joy where'er it flows.

- 4 Trees of life, the banks adorning,  
Yield their fruit to all around;  
Those who eat are saved from mourning,  
Pleasure comes and hopes abound:  
Fair their portion!  
Endless life with glory crown'd.

279 (221).

7s.

COME, said Jesus' sacred voice,  
Come, and make my paths your choice;  
I will guide you to your home;  
Weary pilgrim, hither come.

2 Thou who, houseless, sole, forlorn,  
Long hast borne the proud world's scorn,  
Long hast roam'd the barren waste:  
Weary pilgrim, hither haste.

3 Ye, by fiercer anguish torn,  
Guilt, in strong remorse, who mourn,  
Here repose your heavy care:  
Conscience wounded who can bear?

4 Sinner, come, for here is found  
Balm that flows for ev'ry wound;  
Peace that ever shall endure;  
Rest eternal, sacred, sure.

280 (359).

L. M.

I HEAR a voice that comes from far,  
From Calvary it sounds abroad;  
It soothes my soul, and calms my fear;  
It speaks of pardon bought with blood.

2 And is it true that many fly  
The sound that bids my soul rejoice,  
And rather choose in sin to die,  
Than turn an ear to mercy's voice?

3 Alas for those! the day is near  
When mercy will be heard no more;  
Then will they ask, in vain, to hear  
The voice they would not hear before.

- 4 With such, I own, I once appear'd,  
 But now I know how great their loss;  
 For sweeter sounds were never heard  
 Than mercy utters from the cross.

281 (812).

12s.

THE voice of free grace cries, "Escape to the mountain!"

For Adam's lost race Christ hath open'd a fountain;  
 For sin and uncleanness, and ev'ry transgression,  
 His blood flows most freely in streams of salvation.

*Chorus.*

Hallelujah to the Lamb! He hath purchased our  
 pardon,

We'll praise Him again when we pass over Jordan.

- 2 Ye souls that are wounded! oh, flee to the Saviour!  
 He calls you in mercy — 't is infinite favor;  
 Your sins are increasing — escape to the mountain —  
 His blood can remove them, it flows from the fountain.

- 3 O Jesus! ride onward, triumphantly glorious,  
 O'er sin, death, and hell, Thou art more than victorious;  
 Thy name is the theme of the great congregation,  
 While angels and saints raise the shout of salvation.

- 4 With joy shall we stand, when escaped to the shore;  
 With harps in our hands, we'll praise Him the  
 more;  
 We'll range the sweet plains on the bank of the  
 river,  
 And sing of salvation for ever and ever!

**282** (186).

6s &amp; 8s.

**B**LOW ye the trumpet, blow  
 The gladly solemn sound!  
 Let all the nations know,  
 To earth's remotest bound,  
 The year of Jubilee is come;  
 Return, ye ransom'd sinners, home.

2 Exalt the Lamb of God,  
 The sin-atoning Lamb;  
 Redemption by His blood  
 Through all the lands proclaim:  
 The year of Jubilee is come;  
 Return, ye ransom'd sinners, home.

3 The gospel trumpet hear,  
 The news of pard'ning grace;  
 Ye happy souls, draw near,  
 Behold your Saviour's face:  
 The year of Jubilee is come;  
 Return, ye ransom'd sinners, home.

4 Jesus, our great High Priest,  
 Has full atonement made;  
 Ye weary spirits, rest;  
 Ye mournful souls, be glad!  
 The year of Jubilee is come;  
 Return, ye ransom'd sinners, home.

**283** (204).

L. M.

**B**EHOLD a stranger at the door:  
 He gently knocks, has knock'd before;  
 Hath waited long, is waiting still:  
 You treat no other friend so ill.

2 Oh, lovely attitude! He stands  
 With melting heart and loaded hands:



Oh, matchless kindness! and He shows  
This matchless kindness to His foes!

3 But will He prove a friend indeed?  
He will; the very friend you need;  
The friend of sinners—yes, 'tis He,  
With garments dyed on Calvary.

4 Rise, touch'd with gratitude divine;  
Turn out His enemy and thine,  
That soul-destroying monster sin,  
And let the heavenly Stranger in.

5 Admit Him, e'er His anger burn,  
His feet departed ne'er return;  
Admit Him, or the hour's at hand  
You'll at His door rejected stand.

284 (203).

L. M.

**R**ETURN, O wanderer, return,  
And seek an injured Father's face;  
Those warm desires that in thee burn  
Were kindled by reclaiming grace.

2 Return, O wanderer, return,  
And seek a Father's melting heart;  
His pitying eyes thy grief discern,  
His hand shall heal thy inward smart.

3 Return, O wanderer, return,  
Thy Saviour bids thy spirit live;  
Go to His bleeding feet, and learn  
How freely Jesus can forgive.

4 Return, O wanderer, return,  
And wipe away the falling tear:  
'Tis God who says, "No longer mourn,"  
'Tis mercy's voice invites thee near.

285 (218).

L. M.

HASTEN, O sinner, to be wise,  
And stay not for the morrow's sun;  
The longer wisdom you despise,  
The harder is she to be won.

2 Oh, hasten, mercy to implore,  
And stay not for the morrow's sun,  
For fear thy season should be o'er  
Before this evening's course be run.

3 Hasten, O sinner, to return,  
And stay not for the morrow's sun,  
For fear thy lamp should fail to burn  
Before the needful work is done.

4 Hasten, O sinner, to be blest,  
And stay not for the morrow's sun,  
For fear the curse should thee arrest  
Before the morrow is begun.

286 (216).

C. M.

COME, humble sinner, in whose breast  
A thousand thoughts revolve,  
Come, with your guilt and fear opprest,  
And make this last resolve:

2 "I'll go to Jesus, though my sin  
Hath like a mountain rose;  
I know His courts, I'll enter in,  
Whatever may oppose.

3 "Prostrate I'll lie before His throne,  
And there my guilt confess;  
I'll tell Him I'm a wretch undone  
Without His sov'reign grace.

- 4 "Perhaps He will admit my plea,  
Perhaps will hear my prayer;  
But if I perish, I will pray,  
And perish only there.
- 5 "I can but perish if I go,  
I am resolved to try;  
For if I stay away, I know  
I must forever die.
- 6 "But if I die with mercy sought,  
When I the King have tried,  
That were to die (delightful thought!)  
As sinner never died."

287 (224).

C. M.

- H**OW short and hasty is our life!  
How vast our soul's affairs!  
Yet senseless mortals vainly strive  
To lavish out their years.
- 2 Our days run thoughtlessly along,  
Without a moment's stay;  
Just like a story, or a song,  
We pass our lives away.
- 3 God from on high invites us home,  
But we march heedless on,  
And ever hast'ning to the tomb,  
Stoop downwards as we run.
- 4 How we deserve the deepest hell,  
That slight the joys above!  
What chains of vengeance should we feel,  
That break such cords of love!

288, 289 ORDER OF SALVATION:

5 Draw us, O Saviour, with Thy grace,  
And lift our thoughts on high,  
That we may end this mortal race,  
And see salvation nigh.

288 (229).

L. M.

SAY, sinner, hath a voice within  
Oft whisper'd to thy secret soul,  
Urged thee to leave the ways of sin,  
And yield thy heart to God's control?

2 Sinner, it was a heavenly voice —  
It was the Spirit's gracious call;  
It bade thee make the better choice,  
And haste to seek in Christ thine all.

3 Spurn not the call to life and light;  
Regard in time the warning kind;  
That call thou may'st not always slight,  
And yet the gate of mercy find.

4 God's Spirit will not always strive  
With harden'd self-destroying man;  
Ye, who persist His love to grieve,  
May never hear His voice again.

289 (824).

7s.

SINNERS, turn; why will ye die?  
God, your Maker, asks you why—  
God, who did your being give,  
Made you with Himself to live.

2 Sinners, turn; why will ye die?  
God, your Saviour, asks you why—  
He who did your souls retrieve,  
He who died, that ye might live.

3 Will you let Him die in vain?  
 Crucify your Lord again?  
 Why, ye ransom'd sinners, why  
 Will ye slight His grace, and die!

4 Sinners, turn; why will ye die?  
 God, the Spirit, asks you why —  
 He who all your lives hath strove,  
 Wooed you to embrace His love.

5 Will ye not His grace receive?  
 Will ye still refuse to live?  
 O ye dying sinners, why  
 Will ye grieve your God, and die!

290 (825).

11s.

**D**ELAY not, delay not, O sinner, draw near;  
 The waters of life are now flowing for thee!  
 No price is demanded, the Saviour is here,  
 Redemption is purchased, salvation is free.

2 Delay not, delay not; why longer abuse  
 The love and compassion of Jesus, thy God?  
 A fountain is open'd, how canst thou refuse  
 To wash and be cleansed in His pardoning blood?

3 Delay not, delay not, O sinner, to come,  
 For mercy still lingers, and calls thee to-day;  
 Her voice is not heard in the shades of the tomb;  
 Her message, unheeded, will soon pass away.

4 Delay not, delay not; the Spirit of grace,  
 Long grieved and resisted, may take His sad flight,  
 And leave thee in darkness to finish thy race,  
 To sink in the gloom of eternity's night.

291 (813).

C. M.

RELIGION is the chief concern  
Of mortals here below;  
May I its great importance learn,  
Its sov'reign virtue know!

2 More needful this, than glitt'ring wealth,  
Or aught the world bestows;  
Nor reputation, food or health,  
Can give us such repose.

3 Religion should our thoughts engage,  
Amidst our youthful bloom;  
'Twill fit us for declining age,  
And for the awful tomb.

4 Oh, may my heart, by grace renew'd,  
Be my Redeemer's throne;  
And be my stubborn will subdued,  
His government to own.

5 Let deep repentance, faith, and love  
Be join'd with godly fear;  
And all my conversation prove  
My heart to be sincere.

292 (817).

L. M.

BROAD is the road that leads to death,  
And thousands walk together there;  
But wisdom shows a narrow path,  
With here and there a traveller.

2 "Deny thyself, and take thy cross,"  
Is the Redeemer's great command;  
Nature must count her gold but dross,  
If she would gain this heavenly land.

- 3 The fearful soul that tires and faints,  
And walks the ways of God no more,  
Is but esteem'd almost a saint,  
And makes his own destruction sure.
- 4 Lord, let not all my hopes be vain;  
Create my heart entirely new;  
Which hypocrites could never attain,  
And unbelievers ne'er knew.

**293 (583).**

C. M.

O HOW divine, how sweet the joy  
When but one sinner turns,  
And with an humble, broken heart,  
His sins and errors mourns.

- 2 Pleased with the news, the saints below  
In songs their tongues employ;  
Beyond the skies the tidings go,  
And heaven is fill'd with joy.
- 3 Well pleased the Father sees and hears  
The conscious sinner's moan;  
Jesus receives him in His arms,  
And claims him for His own.
- 4 Nor angels can their joys contain,  
But kindle with new fire:  
"The sinner lost is found," they sing,  
And strike the sounding lyre.

**294 (231).**

S. M.

A ND am I born to die?  
To lay this body down?  
And must my trembling spirit fly  
Into a world unknown?



- 2 Soon as from earth I go,  
     What will become of me?  
 Eternal happiness or woe  
     Must then my portion be!
- 3 Waked by the trumpet's sound,  
     I from my grave must rise,  
 And see the Judge with glory crown'd,  
     And see the flaming skies.
- 4 How shall I leave my tomb?  
     With triumph or regret?  
 A fearful or a joyful doom,  
     A curse or blessing meet?
- 5 O Thou that wouldst not have  
     One wretched sinner die,  
 Who diedst Thyself, my soul to save  
     From endless misery,
- 6 Show me the way to shun  
     Thy dreadful wrath severe,  
 That when Thou comest on Thy throne,  
     I may with joy appear.

295.

C. M.

THERE is a time, we know not when,  
 A point, we know not where,  
 That marks the destiny of men  
     To glory or despair.

- 2 There is a line, by us unseen,  
     That crosses every path;  
 The hidden boundary between  
     God's patience and His wrath.

- 3 Oh, where is this mysterious bourn,  
 By which our path is cross'd?  
 Beyond which, God Himself hath sworn,  
 That he who goes is lost.
- 4 How far may we go on in sin?  
 How long will God forbear?  
 Where does hope end, and where begin  
 The confines of despair?
- 5 An answer from the skies is sent:  
 "Ye that from God depart,  
 While it is called to-day, repent  
 And harden not your heart."

296 (232).

C. P. M.

- AND am I only born to die?  
 And must I suddenly comply  
 With nature's stern decree?  
 What after death for me remains?  
 Celestial joys, or hellish pains,  
 To all eternity.
- 2 How then ought I on earth to live,  
 While God prolongs the kind reprieve,  
 And props the house of clay;  
 My sole concern, my single care,  
 To watch, and tremble, and prepare  
 Against that fatal day!
- 3 No room for mirth or trifling here,  
 For worldly hope, or worldly fear,  
 If life so soon is gone;  
 If now the judge is at the door,  
 And all mankind must stand before  
 The inexorable throne!

4 Nothing is worth a thought beneath,  
 But how I may escape the death  
 That never, never dies!  
 How make mine own election sure;  
 And when I fail on earth, secure  
 A mansion in the skies.

5 Jesus, vouchsafe a pitying ray,  
 Be Thou my guide, be Thou my way  
 To glorious happiness.  
 Ah! write the pardon on my heart;  
 And whensoever I hence depart,  
 Let me depart in peace.

297 (217).

L. M.

LIFE is the time to serve the Lord,  
 The time t' insure the great reward;  
 And while the lamp holds out to burn,  
 The vilest sinner may return.

- 2 Life is the hour that God has given  
 To 'scape from hell, and fly to heaven;  
 The day of grace, and mortals may  
 Secure the blessings of the day.
- 3 Then what my thoughts design to do,  
 My hands, with all your might pursue,  
 Since no device, nor work is found,  
 Nor faith, nor hope, beneath the ground.
- 4 There are no acts of pardon past  
 In the cold grave to which we haste,  
 But darkness, death, and long despair  
 Reign in eternal silence there.

REPENTANCE.

298 (274).

L. M.

SHOW pity, Lord! O Lord, forgive!  
 Let a repenting sinner live:  
 Are not Thy mercies large and free?  
 May not the contrite trust in Thee?

- 2 With shame my num'rous sins I trace  
 Against Thy law, against Thy grace;  
 And, though my prayer Thou shouldst not hear,  
 My doom is just and Thou art clear.
- 3 Yet save a penitent, O Lord!  
 Whose hope, still hovering round Thy word,  
 Seeks for some precious promise there,  
 Some sure support against despair.
- 4 My sins, though great, do not surpass  
 The riches of eternal grace;  
 Great God, Thy nature hath no bound,  
 So let Thy pard'ning love be found.
- 5 Oh, wash my soul from ev'ry stain,  
 Nor let the guilt I mourn remain;  
 Give me to hear Thy pard'ning voice,  
 And bid my bleeding heart rejoice.
- 6 Then shall Thy love inspire my tongue,  
 Salvation shall be all my song;  
 And ev'ry power shall join to bless  
 The Lord, my strength and righteousness.

299 (299).

C. M.

O THOU, whose tender mercy hears  
 Contrition's humble sigh;  
 Whose hand, indulgent, wipes the tears  
 From sorrow's weeping eye!

- 2 See, low before Thy throne of grace,  
A wretched wanderer mourn;  
Hast Thou not bid me seek Thy face?  
Hast Thou not said, "Return"?
- 3 Absent from Thee, my Guide, my Light,  
Without one cheering ray,  
Through dangers, fears, and gloomy night,  
How desolate my way!
- 4 Oh, shine on this benighted heart,  
With beams of mercy shine;  
And let Thy healing voice impart  
A taste of joys divine.

## 300 (835).

7s.

- JESUS, save my dying soul,  
Make the broken spirit whole;  
Humbled in the dust I lie;  
Saviour, leave me not to die.
- 2 Jesus, full of ev'ry grace,  
Now reveal Thy smiling face;  
Grant the joy of sin forgiven,  
Foretaste of the bliss of heaven.
- 3 All my guilt to Thee is known —  
Thou art righteous, Thou alone;  
All my help is from Thy cross;  
All besides I count but loss.
- 4 Lord, in Thee I now believe;  
Wilt Thou — wilt Thou not forgive?  
Helpless at Thy feet I lie;  
Saviour, leave me not to die.

301 (275.)

L. M.

O THOU that hear'st when sinners cry;  
Though all my crimes before Thee lie,  
Behold them not with angry look;  
But blot their mem'ry from Thy book.

2 Create my nature pure within,  
And form my soul averse to sin:  
Let Thy good Spirit ne'er depart,  
Nor hide Thy presence from my heart.

3 I cannot live without Thy light,  
Cast out and banish'd from Thy sight;  
Thy holy joys, O God, restore,  
And guard me that I fall no more.

4 A broken heart, my God, my King,  
Is all the sacrifice I bring:  
The God of grace will ne'er despise  
A broken heart for sacrifice.

5 My soul lies humbled in the dust,  
And owns Thy dreadful sentence just:  
Look down, O Lord, with pitying eye,  
And save the soul condemn'd to die.

302 (263).

L. M.

O TURN, great Ruler of the skies,  
Turn from my sin Thy searching eyes,  
Nor let th' offences of my hand  
Within Thy book recorded stand.

2 Give me a will to Thine subdued,  
A conscience pure, a soul renew'd;  
Nor let me, wrapt in endless gloom,  
An outcast from Thy presence roam.

3 Oh, let Thy Spirit to my heart  
 Once more his quick'ning aid impart,  
 My mind from ev'ry fear release,  
 And soothe my troubled thoughts to peace.

4 So shall the souls whom error's sway  
 Has urged from Thee, blest Lord, to stray,  
 From me Thy heavenly precepts learn,  
 And humbled to their God return.

### 303 (279).

7s, 6s, 8.

LAMB of God, for sinners slain,  
 To Thee I humbly pray:  
 Heal me of my grief and pain,  
 Oh, take my sins away.  
 From this bondage, Lord, release;  
 No longer let me be opprest:  
 Jesus, Master, seal my peace,  
 And take me to Thy breast!

2 Wilt Thou cast a sinner out  
 Who humbly comes to Thee?  
 No, my God, I cannot doubt:  
 Thy mercy is for me:  
 Let me then obtain the grace,  
 And be of paradise possess:  
 Jesus, Master, seal my peace,  
 And take me to Thy breast!

3 Worldly good I do not want,  
 Be that to others given;  
 Only for Thy love I pant,  
 My all in earth or heaven;  
 This the crown I fain would seize,  
 The good wherewith I would be blest:  
 Jesus, Master, seal my peace,  
 And take me to Thy breast!



4 This delight I fain would prove,  
 And then resign my breath:  
 Join the happy few whose love  
 Was mightier than death.  
 Let it not my Lord displease,  
 That I would die to be His guest:  
 Jesus, Master, seal my peace,  
 And take me to Thy breast!

304.

S. M. D.

O THOU who wouldst not have.  
 One wretched sinner die,  
 Who diedst Thyself, my soul to save  
 From endless misery!  
 Show me the way to shun  
 Thy dreadful wrath severe,  
 That when Thou comest on Thy throne  
 I may with joy appear.

2 Thou art Thyself the Way,  
 Thyself in me reveal;  
 So shall I pass my life's short day  
 Obedient to Thy will;  
 So shall I love my God,  
 Because He first loved me,  
 And praise Thee in Thy bright abode,  
 Through all eternity.

305 (248).

C. P. M.

O GOD! mine inmost soul convert,  
 And deeply on my thoughtful heart  
 Eternal things impress:  
 Give me to feel their solemn weight,  
 And tremble on the brink of fate,  
 And wake to righteousness.

2 Before me place in dread array  
The pomp of that tremendous day  
When Thou with clouds shalt come  
To judge the nations at Thy bar;  
And tell me, Lord, shall I be there  
To meet a joyful doom?

3 Be this my one great business here,  
With serious industry and fear  
Eternal bliss t' insure:  
Thine utmost counsel to fulfil,  
And suffer all Thy righteous will,  
And to the end endure.

4 Then Saviour, then, my soul receive,  
Transported from this vale to live  
And reign with Thee above,  
Where faith is sweetly lost in sight,  
And hope in full supreme delight  
And everlasting love.

306.

L. M.

THOU that didst hang upon the tree,  
Our curse and suffering to remove,  
Pity the souls that look to Thee,  
And save us by Thy dying love.

2 Can'st Thou reject our dying prayer,  
Or cast us out who come to Thee?  
Our sins, ah! wherefore did'st Thou bear?  
Jesus, remember Calvary!

3 For us wast Thou not lifted up?  
For us a bleeding victim made,  
That we, vile sinners, we might hope  
Thou hast for all a ransom paid?

- 4 Oh, might we, with believing eyes,  
Thee in Thy bloody vesture see!  
And cast us on Thy sacrifice:  
Jesus, my Lord, remember me!

307 (280).

8s & 7s.

**J**ESUS, full of all compassion,  
Hear Thy humble suppliant's cry:  
Let me know Thy great salvation;  
See! I languish, faint, and die.

- 2 Guilty, but with heart relenting,  
Overwhelm'd with helpless grief,  
Prostrate at Thy feet repenting,  
Send, oh, send me quick relief!

- 3 Whither should a wretch be flying,  
But to Him who comfort gives?  
Whither, from the dread of dying,  
But to Him who ever lives?

- 4 While I view Thee, wounded, grieving,  
Breathless, on the curséd tree,  
Fain I'd feel my heart believing,  
Thou did'st suffer thus for me.

308.

S. M.

**H**ARK! through the courts of heaven  
Angelic voices sound:  
He that was dead now lives again;  
He that was lost is found.

- 2 God of unfailing grace,  
Send down Thy Spirit now;  
Oh, raise the lowly soul to hope,  
And make the lofty bow.

309, 310 ORDER OF SALVATION:

3 In countries far from home,  
On earthly husks who feed,  
Back to their Father's house, O Lord,  
Their wandering footsteps lead.

4 Then at each soul's return,  
The heavenly harp shall sound;  
He that was dead now lives again;  
He that was lost is found.

FAITH.

309 (315).

L. M.

IN vain would boasting reason find  
The path to happiness and God;  
Her weak directions leave the mind  
Bewilder'd in a doubtful road.

2 Jesus, Thy words alone impart  
Eternal life; on these I live;  
Diviner comforts cheer my heart  
Than all the powers of nature give.

3 Here let my constant feet abide;  
Thou art the true, the living Way:  
Let Thy good Spirit be my guide  
To the bright realms of endless day.

4 The various forms that men devise  
To shake my faith with treach'rous art,  
I scorn as vanity and lies,  
And bind Thy gospel to my heart.

310 (164).

7s.

ROCK of Ages! cleft for me,  
Let me hide myself in Thee!  
Let the Water and the Blood,  
From Thy riven side that flowed,

Be of sin the double cure;  
Save me, Lord, and make me pure.

2 Not the labors of my hands  
Can fulfil Thy Law's demands:  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone:  
Thou must save, and Thou alone!

3 Nothing in my hand I bring,  
Simply to Thy Cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to the Fountain fly;  
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,  
When mine eyelids close in death,  
When I soar through tracts unknown,  
See Thee on Thy judgment throne, —  
Rock of Ages! cleft for me,  
Let me hide myself in Thee!

311.

L. M.

JUST as I am, without one plea,  
But that Thy Blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!

2 Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose Blood can cleanse each spot,  
O Lamb of God, I come!

3 Just as I am, though toss'd about  
With many a conflict, many a doubt,

Fightings and fears within, without,  
O Lamb of God, I come!

4 Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come!

5 Just as I am; Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe;  
O Lamb of God, I come!

6 Just as I am; Thy Love unknown  
Has broken every barrier down;  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come!

312.

C. P. M.

O THOU that hear'st the prayer of faith,  
Wilt Thou not save a soul from death,  
That casts itself on Thee?  
I have no refuge of my own,  
But fly to what my Lord hath done  
And suffer'd once for me.

2 Slain in the guilty sinner's stead,  
His spotless Righteousness I plead,  
And His availing Blood;  
That Righteousness my robe shall be,  
That Merit shall atone for me,  
And bring me near to God.

3 Then save me from eternal death,  
The Spirit of adoption breathe,

His consolations send;  
 By Him some word of life impart,  
 And sweetly whisper to my heart,  
 "Thy Maker is thy Friend."

313.

7s &amp; 6s.

I LAY my sins on Jesus,  
 The spotless Lamb of God;  
 He bears them all and frees us  
 From the accurséd load:  
 I bring my guilt to Jesus,  
 To wash my crimson stains  
 White in His blood most precious,  
 Till not a spot remains.

- 2 I lay my wants on Jesus;  
 All fulness dwells in Him;  
 He heals all my diseases,  
 He doth my soul redeem:  
 I lay my griefs on Jesus,  
 My burdens and my cares;  
 He from them all releases,  
 He all my sorrow shares.
- 3 I long to be like Jesus,  
 Meek, loving, lowly, mild;  
 I long to be like Jesus,  
 The Father's holy child:  
 I long to be with Jesus,  
 Amid the heavenly throng,  
 To sing with saints His praises,  
 To learn the angels' song.

314.

7s &amp; 6s.

GOD of my salvation, hear,  
 And help me to believe;  
 Simply do I now draw near,  
 Thy blessing to receive:



Full of guilt, alas! I am,  
But to Thy wounds for refuge flee:  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

- 2 Nothing have I, Lord, to pay,  
Nor can Thy grace procure;  
Empty send me not away,  
For I, Thou know'st, am poor:  
Dust and ashes is my name,  
My all is sin and misery:  
Friend of sinners, spotless Lamb,  
Thy blood was shed for me.

315 (241).

C. M.

THERE is a voice of sovereign grace  
Sounds from the sacred word:  
"Ho, ye despairing sinners, come,  
And trust upon the Lord."

- 2 My soul obeys the almighty call,  
And runs to this relief;  
I would believe Thy promise, Lord,  
Oh, help my unbelief!
- 3 To the dear fountain of Thy blood,  
Incarnate God, I fly;  
Here let me wash my spotted soul  
From crimes of deepest dye.
- 4 A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength and righteousness,  
My Jesus, and my All.

## JUSTIFICATION.

316 (364).

L. M.

BLEST is the man, for ever blest,  
Whose guilt is pardon'd by his God,  
Whose sins with sorrow are confess'd,  
And cover'd with his Saviour's blood.

2 Blest is the man to whom the Lord  
Imputes not his iniquities;  
He pleads no merit of reward,  
And not on works, but grace relies.

3 From guile his heart and lips are free,  
His humble joy, his holy fear,  
With deep repentance well agree,  
And join to prove his faith sincere.

4 How glorious is that righteousness  
That hides and cancels all his sins!  
While a bright evidence of grace  
Through his whole life appears and shines.

317 (822).

7s.

WEARY sinner, keep thine eyes  
On th' atoning Sacrifice;  
View Him bleeding on the tree,  
Pouring out His life for thee;  
There the dreadful curse He bore,  
Weeping soul, lament no more.

2 Cast thy guilty soul on Him;  
Find Him mighty to redeem;  
At His feet thy burden lay;  
Look thy doubts and care away.  
Now by faith the Son embrace,  
Plead His promise, trust His grace.

318 (338).

C. M.

**L**ORD, we confess our numerous faults,  
How great our guilt has been:  
Foolish and vain were all our thoughts,  
And all our lives were sin.

2 But, O my soul, forever praise,  
Forever love His Name,  
Who turns thy feet from dangerous ways  
Of folly, sin, and shame.

3 'Tis not by works of righteousness  
Which our own hands have done;  
But we are saved by sovereign grace  
Abounding through His Son.

4 'Tis through the purchase of His death  
Who hung upon the tree,  
The Spirit is sent down to breathe  
On such dry bones as we.

5 Raised from the dead, we live anew;  
And justified by grace  
We shall appear in glory too,  
And see our Father's face.

319.

C. M.

**J**ESUS, Thou art my Righteousness,  
For all my sins were Thine:  
Thy death hath bought of God my peace,  
Thy life hath made Him mine.

2 Now justified in Thee I am;  
My sins are all forgiven:  
I taste salvation in Thy Name,  
And antedate my heaven.

- 3 Believing on my Lord, I find  
 A sure and present aid:  
 On Thee alone my constant mind  
 Be every moment stay'd.
- 4 Whate'er in me seems wise, or good,  
 Or strong, I here disclaim:  
 I wash my garments in the blood  
 Of the atoning Lamb.
- 5 Jesus, my Strength, my Life, my Rest,  
 On Thee will I depend,  
 Till summoned to the marriage-feast,  
 Where faith in sight shall end.

320.

C. M. D.

- I HEARD the voice of Jesus say,  
 "Come unto Me and rest;  
 Lay down, thou weary one, lay down  
 Thy head upon My breast!"
- I came to Jesus as I was,  
 Weary, and worn, and sad;  
 I found in Him a resting-place,  
 And He has made me glad.
- 2 I heard the voice of Jesus say,  
 "Behold, I freely give  
 The living water; thirsty one,  
 Stoop down, and drink, and live!"
- I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched, my soul revived,  
 And now I live in Him.
- 3 I heard the voice of Jesus say,  
 "I am this dark world's Light;  
 Look unto Me, thy morn shall rise,  
 And all thy day be bright!"

321, 322 ORDER OF SALVATION:

I looked to Jesus, and I found  
In Him my Star, my Sun;  
And in that Light of life I'll walk,  
Till all my journey's done.

321 (867).

L. M.

JESUS, Thy blood and Righteousness  
My beauty are, my glorious dress:  
'Midst flaming worlds, in these array'd,  
With joy shall I lift up my head.

2 When from the dust of death I rise,  
To take my mansion in the skies,  
E'en then shall this be all my plea—  
"Jesus hath lived, hath died for me."

3 Bold shall I stand in that great day,  
For who aught to my charge shall lay?  
Fully, through Thee, absolved I am  
From sin and fear, from guilt and shame.

4 This spotless robe the same appears  
When ruin'd nature sinks in years;  
No age can change its glorious hue,  
The robe of Christ is ever new.

5 And when the dead shall hear Thy voice,  
Thy banish'd children shall rejoice;  
Their beauty this, their glorious dress,  
Jesus, the Lord our Righteousness.

322.

C. M.

O JESUS, Saviour of the lost,  
My Rock and Hiding-place,  
By storms of sin and sorrow toss'd,  
I seek Thy shelt'ring grace.

- 2 Guilty, forgive me, Lord, I cry,  
Pursued by foes I come;  
A sinner, save me, or I die;  
An outcast, take me home.
- 3 Once safe in Thine almighty arms,  
Let storms come on amain;  
There danger never, never harms;  
There death itself is gain.
- 4 And when I stand before Thy throne,  
And all Thy glory see,  
Still be my righteousness alone  
To hide myself in Thee.

SANCTIFICATION.

**323** (251).

C. M.

- O**H, for a heart to praise my God,  
A heart from sin set free!  
A heart that always feels Thy blood,  
So freely spilt for me!
- 2 A heart resign'd, submissive, meek,  
My great Redeemer's throne;  
Where only Christ is heard to speak,  
Where Jesus reigns alone.
  - 3 Oh, for a lowly, contrite heart,  
Believing, true, and clean;  
Which neither life nor death can part  
From Him that dwells within.
  - 4 A heart in ev'ry thought renew'd,  
And full of love divine;  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine!

- 5 Thy nature, gracious Lord, impart,  
Come quickly from above;  
Write Thy new name upon my heart,  
Thy new, best name of Love.

**324 (796).**

S. M.

COME, Holy Spirit, come;  
Let Thy bright beams arise;  
Dispel the sorrow from our minds,  
The darkness from our eyes.

- 2 Convince us all of sin,  
Then lead to Jesus' blood,  
And to our wond'ring view reveal  
The mercies of our God.

- 3 Revive our drooping faith,  
Our doubts and fears remove,  
And kindle in our breasts the flame  
Of never-dying love.

- 4 'Tis Thine to cleanse the heart,  
To sanctify the soul,  
To pour fresh life in ev'ry part,  
And new-create the whole.

- 5 Dwell, Spirit, in our hearts;  
Our minds from bondage free;  
Then shall we know, and praise, and love  
The Father, Son, and Thee.

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## CHRISTIAN LIFE AND EXPERIENCE.

## PRAYER.

**325** (483).

L. M.

PRAYER was appointed to convey  
 The blessings God designs to give;  
 Long as they live, should Christians pray,  
 For only while they pray, they live.

2 The Christian's heart his prayer indites,  
 He speaks as prompted from within;  
 The Spirit his petition writes,  
 And Christ receives, and gives it in.

3 And shall we in dead silence lie  
 When Christ stands waiting for our prayer?  
 My soul, thou hast a friend on high;  
 Arise, and try thine interest there.

4 If pains afflict, or wrongs oppress —  
 If cares distract, or fears dismay —  
 If guilt deject — if sin distress,  
 The remedy's before thee — pray.

5 'Tis prayer supports the soul that's weak;  
 Though thought be broken — language lame,  
 Pray, if thou canst, or canst not speak,  
 But pray with faith in Jesus' name.

**326** (487).

C. M.

PRAYER is the soul's sincere desire,  
 Utter'd or unexpress'd,  
 The motion of a hidden fire  
 That trembles in the breast.

- 2 Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye  
When none but God is near.
- 3 Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.
- 4 Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gate of death —  
He enters heaven with prayer.
- 5 Prayer is the contrite sinner's voice  
Returning from his ways,  
While angels in their songs rejoice,  
And say, "Behold, he prays."

327 (484).

L. M.

WHAT various hindrances we meet  
In coming to a mercy-seat!  
Yet who that knows the worth of prayer,  
But wishes to be often there?

- 2 Prayer makes the darken'd cloud withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings ev'ry blessing from above.
- 3 Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.

**328** (790).

L. M.

FROM ev'ry stormy wind that blows,  
 From ev'ry swelling tide of woes,  
 There is a calm, a sure retreat,  
 'Tis found beneath the mercy-seat.

- 2 There is a place where Jesus sheds  
 The oil of gladness on our heads,  
 A place than all besides more sweet;  
 It is the blood-bought mercy-seat.
- 3 There is a scene where spirits blend,  
 Where friend holds fellowship with friend,  
 Though sunder'd far, by faith they meet  
 Around one common mercy-seat.
- 4 Ah! whither could we flee for aid,  
 When tempted, desolate, dismay'd;  
 Or how the host of hell defeat,  
 Had suff'ring saints no mercy-seat?
- 5 There, there, on eagle wing we soar,  
 And sin and sense seem all no more,  
 And heaven comes down our souls to greet,  
 And glory crowns the mercy-seat!
- 6 Oh, let my hand forget her skill,  
 My tongue be silent, cold and still,  
 This bounding heart forget to beat,  
 If I forget the mercy-seat.

**329** (814).

11s &amp; 10s.

COME, ye disconsolate, where'er ye languish,  
 Come, at the mercy-seat fervently kneel:  
 Here bring your wounded hearts, here tell your  
 anguish;  
 Earth has no sorrows that Heaven cannot heal.

- 2 Joy of the desolate, Light of the straying,  
 Hope of the penitent, fadeless and pure,  
 Here speaks the Comforter, in mercy saying,  
 Earth has no sorrow that Heaven cannot cure.
- 3 Here see the Bread of Life; see waters flowing  
 Forth from the throne of God, boundless in love;  
 Come to the feast prepared; come, ever knowing  
 Earth has its sorrows, but Heaven can remove.

330.

C. M.

APPROACH, my soul, the mercy-seat,  
 Where Jesus answers prayer;  
 There humbly fall before His feet,  
 For none can perish there.

- 2 Thy promise is my only plea;  
 With this I venture nigh;  
 Thou callest burden'd souls to Thee,  
 And such, O Lord, am I.
- 3 Bow'd down beneath a load of sin,  
 By Satan sorely press'd,  
 By war without, and fear within,  
 I come to Thee for rest.
- 4 Be Thou my shield and hiding-place;  
 That, shelter'd near Thy side,  
 I may my fierce accuser face,  
 And tell him, "Thou hast died."
- 5 Oh, wondrous love, to bleed and die,  
 To bear the cross and shame,  
 That guilty sinners, such as I,  
 Might plead Thy gracious name.

331 (485).

S. M.

THE Lord, who truly knows  
The heart of ev'ry saint,  
Invites us by His holy word  
To pray and never faint.

2 He bows His gracious ear;  
We never plead in vain;  
Yet we must wait till He appear,  
And pray, and pray again.

3 Though unbelief suggest,  
Why should we longer wait?  
He bids us never give Him rest,  
But be importunate.

4 'Twas thus a widow poor,  
Without support or friend,  
Beset the unjust judge's door,  
And gain'd at last her end.

5 And shall not Jesus hear  
His children when they cry?  
Yes, though He may awhile forbear,  
He'll not their suit deny.

6 Then let us earnest be,  
And never faint in prayer;  
He loves our importunity,  
And makes our cause His care.

## GRACES OF THE SPIRIT.

LOVE.

332.

C. M.

MY God, I love Thee; not because  
 I hope for heaven thereby;  
 Nor yet because if I love not  
 I must forever die.

2 Thou, O my Jesus, Thou didst me  
 Upon the Cross embrace;  
 For me didst bear the nails and spear,  
 And manifold disgrace.

3 And griefs and torments numberless,  
 And sweat of agony;  
 Even death itself—and all for one  
 Who was Thine enemy.

4 Then why, O blesséd Jesus Christ!  
 Should I not love Thee well?  
 Not for sake of winning heaven,  
 Or of escaping hell.

5 Not with the hope of gaining aught;  
 Not seeking a reward;  
 But as Thyself hast lovéd me,  
 O ever-loving Lord!

6 E'en so I love Thee, and will love,  
 And in Thy praise will sing;  
 Solely because Thou art my God,  
 And my eternal King.

**333** (438).

C. M.

**H**APPY the heart where graces reign,  
 Where love inspires the breast:  
 Love is the brightest of the train,  
 And strengthens all the rest.

2 Knowledge, alas! 'tis all in vain,  
 And all in vain our fear:  
 Our stubborn sins will fight and reign,  
 If love be absent there.

3 'Tis love that makes our cheerful feet  
 In swift obedience move:  
 The devils know, and tremble too;  
 But devils do not love.

4 This is the grace that lives and sings  
 When faith and hope shall cease;  
 'Tis this shall strike our joyful strings  
 In the sweet realms of bliss.

## PEACE AND JOY.

**334** (367).

S. M.

**C**OME, ye that love the Lord,  
 And let your joys be known;  
 Join in a song with sweet accord,  
 Whilst ye surround the throne.

2 Let those refuse to sing  
 Who never knew our God:  
 But servants of the Heavenly King  
 May speak their joys abroad.

3 The God who rules on high,  
 Who all the earth surveys,  
 Who rides upon the stormy sky,  
 And calms the roaring seas:



- 4 This awful God is ours,  
 Our Father and our love;  
 He will send down His heavenly powers  
 To carry us above.
- 5 There shall we see His face,  
 And never, never sin!  
 There, from the rivers of His grace,  
 Drink endless pleasures in.
- 6 Then let our songs abound,  
 And ev'ry tear be dry:  
 We're marching through Immanuel's ground  
 To fairer worlds on high.

335 (472).

C. M.

- MY God, the Spring of all my joys,  
 The Life of my delights,  
 The Glory of my brightest days,  
 And Comfort of my nights:
- 2 In darkest shades, if He appear,  
 My dawning is begun;  
 He is my soul's sweet Morning Star,  
 And he my rising Sun.
- 3 The opening heavens around me shine  
 With beams of sacred bliss,  
 When Jesus shows His heart is mine,  
 And whispers, I am His.
- 4 My soul would leave this heavy clay  
 At that transporting word,  
 Run up with joy the shining way,  
 T' embrace my dearest Lord.

- 5 Fearless of hell and ghastly death,  
 I'd break through every foe;  
 The wings of love and arms of faith  
 Should bear me conqueror through.

HUMILITY AND MEEKNESS.

336.

7s.

EVER patient, gentle, meek,  
 Holy Saviour! was Thy mind;  
 Vainly in myself I seek,  
 Likeness to my Lord to find;  
 Yet, that mind which was in Thee,  
 May be, must be form'd in me.

- 2 Days of toil, 'mid throngs of men,  
 Vex'd not, ruffled not Thy soul;  
 Still, collected, calm, serene,  
 Thou each feeling couldst control.  
 Lord, that mind which was in Thee,  
 May be, must be form'd in me.

- 3 Though such griefs were Thine to bear,  
 For each suff'rer Thou couldst feel;  
 Every mourner's burden share,  
 Every wounded spirit heal:  
 Saviour! let Thy grace in me  
 Form that mind which was in Thee.

337.

7s.

JESUS, cast a look on me!  
 Give me true simplicity:  
 Make me poor and keep me low,  
 Seeking only Thee to know.

- 2 All that feeds my busy pride,  
 Cast it evermore aside;

Bid my will to Thine submit,  
Lay me humbly at Thy feet!

3 Make me like a little child,  
Simple, teachable, and mild;  
Seeing only in Thy light,  
Walking only in Thy might!

4 Leaning on Thy loving breast,  
Where a weary soul may rest;  
Feeling well the peace of God  
Flowing from Thy precious blood!

338.

L. M.

HAPPY the meek whose gentle breast,  
Clear as the summer's evening ray,  
Calm as the regions of the blest,  
Enjoys on earth celestial day.

2 His heart no broken friendships sting,  
No storms his peaceful tent invade;  
He rests beneath th' Almighty's wing,  
Hostile to none, of none afraid.

3 Spirit of grace, all meek and mild!  
Inspire our breasts, our souls possess;  
Repel each passion rude and wild,  
And bless us as we aim to bless.

339.

C. M.

WE journey through a vale of tears,  
By many a cloud o'ercast;  
And worldly cares, and worldly fears,  
Go with us to the last.

2 Not to the last! Thy word hath said,  
Could we but read aright,—

Poor pilgrim, lift in hope thy head;  
At eve it shall be light!

3 Only believe, in living faith,  
His love and power divine;  
And ere thy sun shall set in death,  
His light shall round thee shine.

4 When tempest-clouds are dark on high,  
His bow of love and peace  
Shines sweetly in the vaulted sky,—  
A pledge that storms shall cease.

5 Hold on thy way, with hope unchill'd,  
By faith and not by sight,  
And thou shalt own His word fulfill'd,—  
At eve it shall be light.

**340 (447).**

L. M.

"WE'VE no abiding city here,"  
This may distress the worldly mind;  
But should not cost a saint a tear,  
Who hopes a better rest to find.

2 "We've no abiding city here,"  
Sad truth, were this to be our home;  
But let this thought our spirits cheer,  
"We seek a city yet to come."

3 "We've no abiding city here,"  
Then let us live as pilgrims do;  
Let not the world our rest appear;  
But let us haste from all below.

4 "We've no abiding city here,"  
We seek a city out of sight:

Zion its name,—the Lord is there,  
It shines with everlasting light.

5 O sweet abode of peace and love,  
Where pilgrims freed from toil are blest;  
Had I the pinions of the dove,  
I'd flee to thee, and be at rest.

6 But hush, my soul! nor dare repine;  
The time my God appoints is best:  
While here, to do His will be mine,  
And His to fix my time of rest.

341 (448).

L. M.

O ZION, when I think of thee,  
I wish for pinions like a dove,  
And mourn to think that I should be  
So distant from the place I love.

2 An exile here, and far from home,  
For Zion's sacred walls I sigh;  
Thither the ransom'd nations come,  
And see the Saviour eye to eye.

3 While here I walk on hostile ground,  
The few that I can call my friends  
Are like myself with fetters bound,  
And weariness our steps attends.

4 But yet we shall behold the day  
When Zion's children shall return,  
Our sorrows then shall flee away,  
And we shall never, never mourn.

5 The hope that such a day will come  
Makes e'en the exile's portion sweet;  
Though now we wander far from home,  
In Zion soon we all shall meet.

342 (470).

C. M. D.

AND let this feeble body fail,  
 And let it faint or die;  
 My soul shall quit the mournful vale  
 And soar to worlds on high:  
 Shall join the disembodied saints,  
 And find its long-sought rest,  
 That only bliss for which it pants,  
 In the Redeemer's breast.

- 2 In hope of that immortal crown  
 I now the cross sustain,  
 And gladly wander up and down,  
 And smile at toil and pain:  
 I suffer on my threescore years  
 Till my Deliverer come,  
 And wipe away His servant's tears,  
 And take His exile home.
- 3 Oh, what hath Jesus bought for me!  
 Before my ravish'd eyes  
 Rivers of life divine I see,  
 And trees of paradise!  
 I see a world of spirits bright  
 Who taste the pleasures there!  
 They all are robed in spotless white,  
 And conq'ring palms they bear,
- 4 Oh, what are all my suff'rings here  
 If, Lord, Thou count me meet,  
 With that enraptured host t' appear,  
 And worship at Thy feet!  
 Give joy or grief, give ease or pain,  
 Take life or friends away;  
 But let me find them all again  
 In that eternal day.

343 (476).

C. M.

ON Jordan's stormy banks I stand,  
 And cast a wishful eye  
 To Canaan's fair and happy land,  
 Where my possessions lie.

2 Oh, the transporting, rapt'rous scene,  
 That rises to my sight!  
 Sweet fields array'd in living green,  
 And rivers of delight.

3 There generous fruits, that never fail,  
 On trees immortal grow;  
 There rocks and hills, and brooks and vales  
 With milk and honey flow.

4 All o'er those wide-extended plains  
 Shines one eternal day;  
 There God the Son for ever reigns,  
 And scatters night away.

5 No chilling winds nor pois'nous breath  
 Can reach that healthful shore;  
 Sickness and sorrow, pain and death,  
 Are felt and fear'd no more.

6 When shall I reach that happy place,  
 And be for ever blest?  
 When shall I see my Father's face,  
 And in His bosom rest?

7 Fill'd with delight, my raptured soul  
 Would here no longer stay;  
 Though Jordan's waves around me roll,  
 Fearless I'd launch away.



## PATIENCE AND RESIGNATION.

344.

C. M.

FATHER! whate'er of earthly bliss  
 Thy sovereign hand denies,  
 Accepted at Thy throne of grace,  
 Let this petition rise:

- 2 Give me a calm, a thankful heart,  
 From every murmur free;  
 The blessings of Thy grace impart,  
 And let me live to Thee.
- 3 Let the sweet hope that Thou art mine  
 My life and death attend;  
 Thy presence through my journey shine,  
 And crown my journey's end.

345.

C. M.

MUST Jesus bear the cross alone,  
 And all the world go free?  
 No, there's a cross for every one,  
 And there's a cross for me.

- 2 How happy are the saints above,  
 Who once went sorrowing here;  
 But now they taste unmingled love,  
 And joy without a tear.
- 3 The consecrated cross I'll bear,  
 Till death shall set me free,  
 And then go home my crown to wear,  
 For there's a crown for me.
- 4 Upon the crystal pavement, down  
 At Jesus' piercéd feet,  
 Joyful I'll cast my golden crown,  
 And His dear name repeat.

346.

6s.

MY Jesus, as Thou wilt!  
 Oh, may Thy will be mine!  
 Into thy hand of love  
 I would my all resign.  
 Through sorrow or through joy  
 Conduct me as Thine own,  
 And help me still to say,  
 My Lord, Thy will be done!

2 My Jesus, as Thou wilt!  
 Though seen through many a tear,  
 Let not my star of hope  
 Grow dim or disappear:  
 Since Thou on earth hast wept  
 And sorrow'd oft alone,  
 If I must weep with Thee,  
 My Lord, Thy will be done!

3 My Jesus, as Thou wilt!  
 All shall be well for me:  
 Each changing future scene  
 I gladly trust with Thee:  
 Thus to my home above  
 I travel calmly on,  
 And sing, in life or death,  
 My Lord, Thy will be done!

347.

6s.

THY way, not mine, O Lord,  
 However dark it be!  
 Lead me by Thine own hand;  
 Choose out the path for me.

2 Smooth let it be, or rough,  
 It still will be the best;

Winding or straight, it leads  
Right onward to Thy rest.

3 I dare not choose my lot:  
I would not, if I might;  
Choose Thou for me, my God,  
So shall I walk aright.

4 The kingdom that I seek  
Is Thine: so let the way  
That leads to it be Thine,  
Else I must surely stray.

5 Choose Thou for me my friends,  
My sickness or my health;  
Choose Thou my cares for me,  
My poverty or wealth.

6 Not mine, not mine the choice,  
In things or great or small;  
Be Thou my Guide, my Strength,  
My Wisdom, and my All.

348 (435).

C. M.

O LORD, my best desire fulfil,  
And help me to resign  
Life, health, and comfort to Thy will,  
And make Thy pleasure mine.

2 Why should I shrink at Thy command,  
Whose love forbids my fears?  
Or tremble at the gracious hand  
That wipes away my tears?

3 No, rather let me freely yield  
What most I prize to Thee,

Who never hast a good withheld,  
Or wilt withhold from me.

- 4 Thy favor all my journey through  
Thou art engaged to grant:  
What else I want, or think I do,  
'Tis better still to want.

349.

L. M.

**O** LORD, how full of sweet content  
Our years of pilgrimage are spent!  
Where'er we dwell, we dwell with Thee,  
In heaven, in earth, or on the sea.

- 2 To us remains nor place nor time;  
Our country is in every clime!  
We can be calm and free from care  
On any shore, since God is there.
- 3 While place we seek, or place we shun,  
The soul finds happiness in none;  
But with our God to guide our way,  
'Tis equal joy to go or stay.
- 4 Could we be cast where Thou art not,  
That were indeed a dreadful lot;  
But regions none remote we call,  
Secure of finding God in all.

HOLINESS.

350 (423).

8s & 7s.

**L**OVE divine, all love excelling,  
Joy of heaven, to earth come down!  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown.  
Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;

Visit us with Thy salvation,  
Enter every trembling heart!

2 Breathe, oh, breathe Thy loving spirit  
Into every troubled breast!  
Let us all in Thee inherit,  
Let us find Thy promised rest.  
Take away the love of sinning,  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.

3 Come, Almighty to deliver,  
Let us all Thy life receive;  
Graciously return, and never,  
Never more Thy temples leave!  
Thee we would be always blessing,  
Serve Thee as Thy hosts above;  
Pray, and praise Thee without ceasing,  
Glory in Thy precious love.

4 Finish then Thy new creation,  
Pure, unspotted may we be;  
Let us see Thy great salvation  
Perfectly restored in Thee!  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.

351 (446).

L. M.

SO let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine!

- 2 Thus shall we best proclaim abroad  
The honors of our Saviour God,  
When the salvation reigns within,  
And grace subdues the power of sin.
- 3 Our flesh and sense must be denied,  
Passion and envy, lust and pride;  
While justice, temperance, truth and love  
Our inward piety approve.
- 4 Religion bears our spirits up,  
Whilst we expect that blessed hope,  
The bright appearance of the Lord,  
And faith stands leaning on His word.

352 (424).

L. M.

- OH, that my load of sin were gone!  
Oh, that I could at last submit  
At Jesus' feet to lay it down,  
To lay my soul at Jesus' feet!
- 2 Rest for my soul I long to find:  
Saviour, if mine indeed Thou art,  
Give me Thy meek and lowly mind,  
And stamp Thine image on my heart.
  - 3 Break off the yoke of inbred sin,  
And fully set my spirit free;  
I cannot rest till pure within,  
Till I am wholly lost in Thee.
  - 4 Fain would I learn of Thee, my God,  
Thy light and easy burden prove,  
The cross all stain'd with hallow'd blood,  
The labor of Thy dying love.

5 I would; but Thou must give the power;  
My heart from every sin release;  
Bring near, bring near the joyful hour,  
And fill me with Thy perfect peace.

353 (289).

S. M. D.

JESUS, my strength, my hope,  
On Thee I cast my care,  
With humble confidence look up,  
And know Thou hear'st my prayer.  
Give me on Thee to wait,  
Till I can all things do;  
On Thee, almighty to create,  
Almighty to renew.

2 I want a godly fear,  
A quick discerning eye,  
That looks to Thee when sin is near,  
And sees the tempter fly:  
A spirit still prepared,  
And arm'd with jealous care,  
For ever standing on its guard,  
And watching unto prayer.

3 I want a heart to pray,  
To pray and never cease,  
Never to murmur at Thy stay  
Or wish my suff'rings less.  
This blessing, above all,  
Always to pray, I want,  
Out of the deep on Thee to call,  
And never, never faint.

4 I rest upon Thy Word;  
Thy promise is for me:  
My succor and salvation, Lord,  
Shall surely come from Thee.



But let me still abide,  
Nor from my hope remove,  
Till Thou my patient spirit guide  
Into Thy perfect love.

354 (179).

C. M.

O H, that the Lord would guide my ways,  
To keep His statutes still!  
Oh, that my God would grant me grace  
To know and do His will!

2 Order my footsteps by Thy word,  
And make my heart sincere;  
Let sin have no dominion, Lord,  
But keep my conscience clear.

3 Assist my soul, too apt to stray,  
A stricter watch to keep;  
And, should I e'er forget Thy way,  
Restore Thy wand'ring sheep.

4 Make me to walk in Thy commands;  
'Tis a delightful road:  
Nor let my lips, or heart, or hands  
Offend against my God.

355 (130).

S. M.

A ND shall we still be slaves,  
And in our fetters lie,  
When summon'd by a voice divine  
T' assert our liberty?

2 Did the great Saviour bleed,  
Our freedom to obtain?  
And shall we trample on His blood,  
And glory in our chain?

- 3 Shall we go on to sin,  
Because Thy grace abounds;  
Or crucify the Lord again,  
And open all His wounds?
- 4 Forbid it, mighty God!  
Nor let it e'er be said,  
That those for whom Thy Son has died  
In vice are lost and dead.
- 5 The man that durst despise  
The law that Moses brought,  
Behold! how terribly he dies  
For his presumptuous fault.
- 6 But sorer vengeance falls  
On that rebellious race,  
Who hate to hear when Jesus calls,  
And dare resist His grace.

## TRUST OR FAITH.

356.

S. M.

- OUR times are in Thy hand:  
O God, we wish them there;  
Our life, our friends, our souls we leave  
Entirely to Thy care.
- 2 Our times are in Thy hand,  
Whatever they may be,  
Pleasing or painful, dark or bright,  
As best may seem to Thee.
- 3 Our times are in Thy hand;  
Why should we doubt or fear?  
A Father's hand will never cause  
His child a needless tear.

4 Our times are in Thy hand,  
     Jesus, the Crucified;  
 The hand our many sins have pierced,  
     Is now our guard and guide.

5 Our times are in Thy hand:  
     We'll always trust on Thee,  
 Till we have left the weary land,  
     And all Thy glory see.

357 (866).

C. M.

OH, for a faith that will not shrink,  
 Though press'd by ev'ry foe,  
 That will not tremble on the brink  
 Of any earthly woe!—

2 That will not murmur nor complain  
     Beneath the chast'ning rod,  
 But, in the hour of grief or pain,  
     Will lean upon its God;—

3 A faith that shines more bright and clear  
     When tempests rage without;  
 That when in danger knows no fear,  
     In darkness feels no doubt;—

4 That bears unmoved the world's dread frown,  
     Nor heeds its scornful smile;  
 That seas of trouble cannot drown,  
     Nor Satan's arts beguile;—

5 A faith that keeps the narrow way  
     Till life's last hour is fled,  
 And with a pure and heavenly ray  
     Lights up a dying bed.

- 6 Lord, give us such a faith as this,  
 And then, whate'er may come,  
 We'll taste, e'en here, the hallow'd bliss  
 Of an eternal home.

## 358 (167).

7s.

- JESUS, Lover of my soul,  
 Let me to Thy bosom fly,  
 While the nearer waters roll,  
 While the tempest still is high:  
 Hide me, O my Saviour, hide,  
 Till the storm of life is past;  
 Safe into the haven guide;  
 Oh, receive my soul at last!
- 2 Other refuge have I none;  
 Hangs my helpless soul on Thee:  
 Leave, ah, leave me not alone,  
 Still support and comfort me:  
 All my trust on Thee is stay'd,  
 All my help from Thee I bring;  
 Cover my defenceless head  
 With the shadow of Thy wing.
- 3 Thou, O Christ, art all I want;  
 More than all in Thee I find:  
 Raise the fallen, cheer the faint,  
 Heal the sick, and lead the blind.  
 Just and holy is Thy name;  
 I am all unrighteousness:  
 False and full of sin I am;  
 Thou art full of truth and grace.
- 4 Plenteous grace with Thee is found,  
 Grace to cover all my sin;  
 Let the healing streams abound,  
 Make and keep me pure within.

Thou of life the Fountain art,  
 Freely let me take of Thee:  
 Spring Thou up within my heart,  
 Rise to all eternity.

359 (313).

C. M.

**F**AITH adds new charms to earthly bliss,  
 And saves me from its snares;  
 Its aid in ev'ry duty brings,  
 And softens all my cares;

2 Extinguishes the thirst of sin,  
 And lights the sacred fire  
 Of love to God and heavenly things,  
 And feeds the pure desire.

3 The wounded conscience knows its power  
 The healing balm to give;  
 That balm the saddest heart can cheer,  
 And make the dying live.

4 Wide it unveils celestial worlds,  
 Where deathless pleasures reign;  
 And bids me seek my portion there,  
 Nor bids me seek in vain.

5 Shows me the precious promise seal'd  
 With my Redeemer's blood;  
 And helps my feeble hope to rest  
 Upon a faithful God.

6 There, there unshaken would I rest,  
 Till this vile body dies,  
 And then on faith's triumphant wings  
 At once to glory rise.

**360** (314).

L. M.

'TIS by the faith of joys to come  
We walk through deserts dark as night;  
Till we arrive at heaven our home,  
Faith is our guide, and faith our light.

2 The want of sight she well supplies;  
She makes the pearly gates appear;  
Far into distant worlds she pries,  
And brings eternal glories near.

3 Cheerful we tread the desert through,  
While faith inspires a heavenly ray,  
Though lions roar, and tempests blow,  
And rocks and dangers fill the way.

4 So Abra'm, by divine command,  
Left his own house to walk with God;  
His faith beheld the promised land,  
And cheer'd him on his toilsome road.

**361** (312).

L. M.

SING to the Lord, who loud proclaims  
His various and His saving names:  
Oh, may they not be heard alone,  
But by our sure experience known.

2 Awake, our noblest powers, to bless  
The God of Abra'm, God of peace;  
Now by a dearer title known,  
Father and God of Christ His Son.

3 Through ev'ry age His gracious ear  
Is open to His servants' prayer;  
Nor can one humble soul complain  
That it hath sought its God in vain.

- 4 What unbelieving heart shall dare  
 In whispers to suggest a fear,  
 While still He owns His ancient name,  
 The same His power, His love the same!
- 5 To Thee our souls in faith arise,  
 To Thee we lift expecting eyes,  
 And boldly through the desert tread;  
 For God will guard, where God shall lead.

362.

8s &amp; 7s.

- H**OLY Father, Thou hast taught me  
 I should live to Thee alone;  
 Year by year, Thy hand hath brought me  
 On through dangers oft unknown.  
 When I wander'd, Thou hast found me;  
 When I doubted, sent me light;  
 Still Thine arm has been around me,  
 All my paths were in Thy sight.
- 2 In the world will foes assail me,  
 Craftier, stronger far than I;  
 And the strife may never fail me,  
 Well I know, before I die.  
 Therefore, Lord, I come, believing  
 Thou canst give the power I need;  
 Through the prayer of faith receiving  
 Strength—the Spirit's strength, indeed.
- 3 I would trust in Thy protecting,  
 Wholly rest upon Thine arm;  
 Follow wholly Thy directing,  
 Thou, mine only guard from harm!  
 Keep me from my own undoing,  
 Help me turn to Thee when tried;  
 Still my footsteps, Father, viewing,  
 Keep me ever at Thy side.



363 (874).

11s.

**H**OW firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He has said,  
Who unto the Saviour for refuge have fled?

- 2 "In ev'ry condition — in sickness, in health,  
In poverty's vale, or abounding in wealth,  
At home and abroad, on the land, on the sea,  
As thy days may demand, so thy succor shall be.
- 3 "Fear not, I am with thee; oh, be not dismay'd;  
For I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand  
Upheld by My righteous, omnipotent hand.
- 4 "When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.
- 5 "When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine.
- 6 "E'en down to old age, all My people shall prove  
My sov'reign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn  
Like lambs they shall still in My bosom be borne.
- 7 "The soul that on Jesus hath lean'd for repose,  
I will not, I cannot desert to his foes:  
That soul, though all hell should endeavor to shake,  
I'll never — no, never — no, never forsake!"

364.

6s & 4s.

MY faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine!

Now hear me while I pray;  
Take all my guilt away;  
Oh, let me from this day  
Be wholly Thine!

2 May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire!  
As Thou hast died for me,  
Oh, may my love to Thee  
Pure, warm, and changeless be,  
A living fire!

3 While life's dark maze I tread,  
And griefs around me spread,  
Be Thou my Guide;  
Bid darkness turn to day,  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside.

4 When ends life's transient dream,  
When death's cold sullen stream  
Shall o'er me roll;  
Blest Saviour, then, in love,  
Fear and distrust remove;  
Oh, bear me safe above,  
A ransom'd soul!

365.

S. M.

MY spirit on Thy care,  
Blest Saviour, I recline;  
Thou wilt not leave me to despair,  
For Thou art Love divine.

2 In Thee I place my trust,  
 On Thee I calmly rest:  
 I know Thee good, I know Thee just,  
 And count Thy choice the best.

3 Whate'er events betide,  
 Thy will they all perform;  
 Safe in Thy breast my head I hide,  
 Nor fear the coming storm.

4 Let good or ill befall,  
 It must be good for me;  
 Secure of having Thee in all,  
 Of having all in Thee.

**366** (306).

L. M

**T**HOU only Sov'reign of my heart,  
 My refuge, my almighty Friend!  
 And can my soul from Thee depart,  
 On whom alone my hopes depend?

2 Whither, ah, whither shall I go,  
 A wretched wand'rer from my Lord?  
 Can this dark world of sin and woe  
 One glimpse of happiness afford?

3 Eternal life Thy words impart;  
 On these my fainting spirit lives;  
 Here sweeter comforts cheer my heart  
 Than all the round of nature gives.

4 Low at Thy feet my soul would lie;  
 Here safety dwells, and peace divine;  
 Still let me live beneath Thine eye,  
 For life, eternal life, is Thine.

367 (308).

C. M.

DEAR Refuge of my weary soul,  
On Thee, when sorrows rise,  
On Thee, when waves of trouble roll,  
My fainting hope relies.

2 To Thee I tell each rising grief,  
For Thou alone canst heal;  
Thy word can bring a sweet relief  
For ev'ry pain I feel.

3 But, oh, when gloomy doubts prevail,  
I fear to call Thee mine;  
The springs of comfort seem to fail,  
And all my hopes decline.

4 Yet, gracious God, where shall I flee?  
Thou art my only trust;  
And still my soul would cleave to Thee,  
Though prostrate in the dust.

368 (853).

7s & 6s.

SOMETIMES a light surprises  
The Christian while he sings;  
It is the Lord, Who rises  
With healing in His wings;  
When comforts are declining,  
He grants the soul again  
A season of clear shining,  
To cheer it after rain.

2 In holy contemplation,  
We sweetly then pursue  
The theme of God's salvation,  
And find it ever new:

Set free from present sorrow,  
 We cheerfully can say,  
 Let an unknown to-morrow  
 Bring with it what it may.

3 It can bring with it nothing  
 But He will bear us through;  
 Who gives the lilies clothing,  
 Will clothe His people too:  
 Beneath the spreading heavens  
 No creature but is fed;  
 And He who feeds the ravens  
 Will give His children bread.

4 Though neither vine nor fig-tree  
 Its wonted fruit should bear,  
 Though all the fields should wither,  
 Nor flocks nor herds be there;  
 Yet God the same abiding,  
 His praise shall tune my voice;  
 For while in Him confiding,  
 I cannot but rejoice.

369 (869).

C. M.

GIVE me the wings of faith to rise  
 Within the veil, and see  
 The saints above, how great their joys  
 How bright their glories be.

2 Once they were mourning here below,  
 And bathed their couch with tears;  
 They wrestled hard, as we do now,  
 With sins, and doubts, and fears.

3 I ask them whence their vict'ry came;  
 They, with united breath,

Ascribe their conquest to the Lamb,  
Their triumph to His death.

4 They mark'd the footsteps that he trod;  
His zeal inspired their breast;  
And, following their incarnate God,  
Possess the promised rest.

5 Our glorious Leader claims our praise,  
For His own pattern given;  
While the long cloud of witnesses  
Shows the same path to heaven.

370 (372).

C. M.

HAPPY the man whose wishes climb  
To mansions in the skies!  
He looks on all the joys of time  
With undesiring eyes.

2 In vain soft pleasure spreads her charms,  
And throws her silken chain;  
And wealth and fame invite his arms,  
And tempt his ear in vain.

3 He knows that all these glitt'ring things  
Must yield to sure decay;  
And sees on time's extended wings  
How swift they flee away.

4 To things unseen by mortal eyes,  
A beam of sacred light  
Directs his view; his prospects rise  
All permanent and bright.

5 His hopes are fix'd on joys to come:  
Those blissful scenes on high  
Shall flourish in immortal bloom  
When time and nature die.

## 371 (471).

L. M.

COURAGE, my soul! while God is near,  
What enemy hast thou to fear?  
How canst thou want a sure defence  
Whose refuge is Omnipotence?

2 Though thickest dangers crowd my way,  
My God can chase my fears away;  
My steadfast heart on Him relies,  
And all those dangers still defies.

3 Though billows after billows roll  
To overwhelm my sinking soul,  
Firm as a rock my faith shall stand  
Upheld by God's almighty hand.

4 In life, His presence is my aid;  
In death, 'twill guide me through the shade,  
Chase all my rising fears away,  
And turn my darkness into day.

## 372.

L. M.

I LOOK to Jesus, and the face  
Of God is turn'd on me in love,  
I feel a Father's fond embrace,  
And all my doubts and fears remove.

2 I look to Jesus, and behold!  
My heart is lighten'd of its cares,  
My love for earthly things grows cold,  
And pleasure vainly spreads her snares.

3 I look to Jesus, and the sight  
Of all that He endured for me,  
Makes e'en my greatest sufferings light,  
Compared with His deep agony.



4 I look to Jesus when my zeal  
And faith and love grow dead and cold;  
Then doth He Calvary reveal,  
And makes me in His service bold.

5 Thus let me, Lord, while life doth last,  
In faith look ever up to Thee,  
And when life's sinful days are past  
I shall Thy face in glory see.

373.

11s.

**O** EYES that are weary, and hearts that are sore!  
Look off unto Jesus, now sorrow no more!  
The light of His countenance shineth so bright,  
That here, as in heaven, there need be no night.

2 While looking to Jesus, my heart cannot fear;  
I tremble no more when I see Jesus near;  
I know that His presence my safeguard will be,  
For, "Why are ye troubled?" He saith unto me.

3 Still looking to Jesus, oh, may I be found,  
When Jordan's dark waters encompass me round:  
They bear me away in His presence to be:  
I see Him still nearer whom always I see.

4 Then, then shall I know the full beauty and grace  
Of Jesus, my Lord, when I stand face to face;  
I shall know how His love went before me each day,  
And wonder that ever my eyes turn'd away.

374.

C. M.

**L** ORD, it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.

- 2 If life be long, I will be glad  
That I may long obey;  
If short, yet why should I be sad  
To soar to endless day?
- 3 Christ leads me through no darker rooms  
Than He went through before;  
No one into His kingdom comes,  
But through His open'd door.
- 4 Come, Lord, when grace has made me meet  
Thy blesséd face to see;  
For if Thy work on earth be sweet,  
What will Thy glory be!
- 5 Then shall I end my sad complaints,  
And weary, sinful days,  
And join with all triumphant saints  
Who sing Jehovah's praise.
- 6 My knowledge of that life is small;  
The eye of faith is dim;  
But 't is enough that Christ knows all,  
And I shall be with Him.

375 (78).

C. M.

AND art Thou with us, gracious Lord,  
To dissipate our fear?  
Dost thou proclaim Thyself our God,  
Our God for ever near?

- 2 Doth Thy right hand, which form'd the earth,  
And bears up all the skies,  
Stretch from on high its friendly aid,  
When dangers round us rise?

3 And wilt Thou lead our weary souls  
To that delightful scene,  
Where rivers of salvation flow  
Through pastures ever green?

4 On Thy support our souls shall lean,  
And banish ev'ry care;  
The gloomy vale of death shall smile,  
If God be with us there.

5 While we His gracious succor prove,  
'Midst all our various ways,  
The darkest shades through which we pass  
Shall echo with His praise.

376 (469).

L. M.

GOD of my life, whose gracious power  
Through various deaths my soul hath led,  
Or turn'd aside the fatal hour,  
Or lifted up my sinking head!

2 In all my ways Thy hand I own,  
Thy ruling providence I see;  
Assist me still my course to run,  
And still direct my paths to Thee.

3 Whither, oh, whither should I fly,  
But to my loving Saviour's breast;  
Secure within Thine arms to lie,  
And safe beneath Thy wings to rest?

4 I have no skill the snare to shun,  
But Thou, O Christ! my Wisdom art:  
I ever into ruin run,  
But Thou art greater than my heart.

5 Foolish, and impotent, and blind,  
     Lead me a way I have not known;  
 Bring me where I my heaven may find,  
     The heaven of loving Thee alone.

6 Enlarge my heart to make Thee room;  
     Enter, and in me ever stay:  
 The crooked then shall straight become,  
     The darkness shall be lost in day.

377 (852).

S. M.

COMMIT thou all thy griefs  
     And ways into His hands,  
 To His sure truth and tender care,  
     Who earth and heaven commands—

2 Who points the clouds their course,  
     Whom winds and seas obey;  
 He shall direct thy wand'ring feet;  
     He shall prepare thy way.

3 Put thou thy trust in God;  
     In duty's path go on;  
 Fix on His word thy steadfast eye;  
     So shall thy work be done.

4 No profit canst thou gain  
     By self-consuming care;  
 To Him commend thy cause; His ear  
     Attends thy softest prayer.

5 Leave to His sovereign sway  
     To choose and to command;  
 So shalt thou wondering own, His sway  
     How wise, how strong His hand.

378 (849).

C. M.

O THOU, from whom all goodness flows,  
I lift my soul to Thee;  
In all my sorrows, conflicts, woes,  
O Lord, remember me!

2 When on my aching, burden'd heart  
My sins lie heavily,  
Thy pardon grant, new peace impart;  
Then, Lord, remember me!

3 When trials sore obstruct my way,  
And ills I cannot flee,  
Oh, let my strength be as my day—  
Dear Lord, remember me!

4 When in the solemn hour of death  
I wait Thy just decree;  
Be this the prayer of my last breath:  
Now, Lord, remember me!

5 And when before Thy throne I stand,  
And lift my soul to Thee,  
Then with the saints at Thy right hand,  
O Lord, remember me!

379 (680).

C. M.

I LOVE the Lord; He heard my cries,  
And pitied ev'ry groan;  
Long as I live, when troubles rise,  
I'll hasten to His throne.

2 I love the Lord; He bow'd His ear,  
And chased my griefs away:  
Oh, let my heart no more despair,  
While I have breath to pray.

- 3 Among the saints that fill Thy house,  
 My off'ring shall be paid;  
 There shall my zeal perform the vows  
 My soul in anguish made.
- 4 The Lord beheld me sore distrest:  
 He bade my pains remove:  
 Return, my soul, to God, thy rest,  
 For thou hast known His love.

380.

7s &amp; 6s.

- A PILGRIM and a stranger,  
 I journey here below:  
 Far distant is my country,  
 The home to which I go.  
 Here I must toil and travail,  
 Oft weary and opprest,  
 But there my God shall lead me  
 To everlasting rest.
- 2 There still my thoughts are dwelling,  
 'Tis there I long to be;  
 Come, Lord, and call thy servant  
 To blessedness with Thee!  
 Come, bid my toils be ended,  
 Let all my wanderings cease;  
 Call from the wayside lodging  
 To the sweet home of peace!
- 3 There I shall dwell forever,  
 No more a stranger guest,  
 With all thy blood-bought children,  
 In everlasting rest:  
 The pilgrim toils forgotten,  
 The pilgrim conflicts o'er,  
 All earthly griefs behind us,  
 Eternal joys before!

381.

S. M

**I**N weariness and pain,  
By sins and fears opprest,  
I turn me to my Rest again,  
My soul's eternal Rest:

2 The Lamb that died for me,  
And still my load doth bear,—  
To Jesus' streaming wounds I flee,  
And find my quiet there.

3 Jesus, was ever grief,  
Was ever love like Thine?  
Thy sorrow, Lord, is my relief,  
Thy life hath ransom'd mine.

4 Oh, may I rise with Thee,  
And soar to things above,  
And spend a blest eternity  
In praise of dying Love.

382.

7s & 6s.

**I** NEED Thee, precious Jesus,  
For I am full of sin;  
My soul is dark and guilty,  
My heart is dead within:  
I need the cleansing fountain  
Where I can always flee,  
The blood of Christ most precious,  
The sinner's perfect plea.

2 I need Thee, blesséd Jesus,  
For I am very poor;  
A stranger and a pilgrim,  
I have no earthly store:



I need the love of Jesus  
 To cheer me on my way,  
 To guide my doubting footsteps,  
 To be my strength and stay.

3 I need Thee, blesséd Jesus,  
 And hope to see Thee soon,  
 Encircled with the rainbow,  
 And seated on Thy throne!  
 There, with Thy blood-bought children,  
 My joy shall ever be,  
 To sing Thy praise, Lord Jesus,  
 To gaze, my Lord, on Thee!

**383** (466).

C. M.

**W**HEN I can read my title clear  
 To mansions in the skies,  
 I bid farewell to every fear,  
 And wipe my weeping eyes.

2 Should earth against my soul engage  
 And hellish darts be hurl'd,  
 Then I can smile at Satan's rage,  
 And face a frowning world.

3 Let cares like a wild deluge come,  
 And storms of sorrow fall,  
 May I but safely reach my home,  
 My God, my heaven, my all.

4 There shall I bathe my weary soul  
 In seas of heavenly rest;  
 And not a wave of trouble roll  
 Across my peaceful breast.

384 (923).

C. M.

I 'M not ashamed to own my Lord,  
Or to defend His cause,  
Maintain the honor of His word,  
The glory of His cross.

2 Jesus, my God!—I know His name—  
His name is all my trust;  
Nor will He put my soul to shame,  
Nor let my hope be lost.

3 Firm as His throne His promise stands,  
And He can well secure  
What I've committed to his hands,  
Till the decisive hour.

4 Then will He own my worthless name  
Before His Father's face,  
And in the new Jerusalem  
Appoint my soul a place.

385.

8s & 7s.

GENTLY, Lord, oh, gently lead us  
Through this lonely vale of tears;  
Through the changes Thou'st decreed us,  
Till our last great change appears:  
When temptation's darts assail us,  
When in devious paths we stray,  
Let Thy goodness never fail us;  
Lead us in Thy perfect way.

2 In the hour of pain and anguish,  
In the hour when death draws near,  
Suffer not our hearts to languish,  
Suffer not our souls to fear.

And when mortal life is ended,  
 Bid us on Thy bosom rest;  
 Till by angel-bands attended  
 We awake among the blest!

386.

L. M.

O H, deem not they are blest alone,  
 Whose lives a peaceful tenor keep;  
 For God, who pities man, hath shown  
 A blessing for the eyes that weep.

2 The light of smiles shall fill again  
 The lids that overflow with tears;  
 And weary hours of woe and pain  
 Are promises of happier years.

3 There is a day of sunny rest  
 For every dark and troubled night;  
 And grief may bide an evening guest,  
 But joy shall come with early light.

4 Nor let the good man's trust depart,  
 Though life its common gifts deny;  
 Though with a pierced and broken heart  
 And spurn'd of men he goes to die.

5 For God has mark'd each sorrowing day,  
 And number'd every secret tear,  
 And heaven's long age of bliss shall pay  
 For all His children suffer here.

387 (455).

8s, 7s &amp; 4.

GUIDE me, O Thou great Jehovah!  
 G Pilgrim through this barren land;  
 I am weak, but Thou art mighty,  
 Hold me with Thy powerful hand:  
 Bread of heaven,  
 Feed me till I want no more.

2 Open Thou the crystal fountain  
 Whence the healing streams do flow;  
 Let the fiery, cloudy pillar  
 Lead me all my journey through:  
 Strong Deliv'rer,  
 Be Thou still my Strength and Shield.

3 When I tread the verge of Jordan,  
 Bid my anxious fears subside;  
 Death of death! and hell's Destruction!  
 Land me safe on Canaan's side:  
 Songs of praises  
 I will ever give to Thee.

388.

6s &amp; 8s.

**J**EHOVAH is our strength,  
 And He shall be our song;  
 We shall o'ercome at length,  
 Although our foes be strong;  
 In vain doth Satan then oppose,  
 The Lord is stronger than His foes.

2 The Lord our refuge is,  
 And ever will remain;  
 Since He hath made us His,  
 He will our cause maintain:  
 In vain our enemies oppose,  
 For God is stronger than His foes.

3 The Lord our portion is,  
 What can we wish for more?  
 As long as we are His,  
 We never can be poor:  
 In vain do earth and hell oppose,  
 For God is stronger than His foes.

- 4 The Lord our Shepherd is,  
 He knows our ev'ry need ;  
 And since we now are His,  
 His care our souls will feed :  
 In vain do sin and death oppose,  
 For God is stronger than His foes.
- 5 Our God our Father is,  
 Our names are on His heart ;  
 We ever shall be His,  
 He ne'er from us will part :  
 In vain the world and flesh oppose,  
 For God is stronger than His foes.

389 (959).

C. M.

- OUR God, our help in ages past,  
 Our hope for years to come,  
 Our shelter from the stormy blast,  
 And our eternal home.
- 2 Under the shadow of Thy throne  
 Thy saints have dwelt secure :  
 Sufficient is Thine arm alone,  
 And our defence is sure.
- 3 Before the hills in order stood,  
 Or earth received her frame,  
 From everlasting Thou art God,  
 To endless years the same.
- 4 A thousand ages in Thy sight  
 Are like an evening gone ;  
 Short as the watch that ends the night  
 Before the rising sun.
- 5 Time, like an ever-rolling stream,  
 Bears all its sons away ;

They fly forgotten, as a dream  
Dies at the opening day.

- 6 Our God, our help in ages past,  
Our hope for years to come,  
Be Thou our guard while troubles last,  
And our eternal home!

FELLOWSHIP WITH GOD AND CHRIST.

390.

C. M.

WALK in the light! so shalt thou know  
That fellowship of love  
His Spirit only can bestow,  
Who reigns in light above.

- 2 Walk in the light! and thou shalt own  
Thy darkness pass'd away,  
Because that light on thee hath shone  
In which is perfect day.

- 3 Walk in the light! and e'en the tomb  
No fearful shade shall wear:  
Glory shall chase away its gloom,  
For Christ hath conquer'd there!

- 4 Walk in the light! and thine shall be  
A path, though thorny, bright;  
For God, by grace, shall dwell in thee,  
And God Himself is light.

391.

S. M.

NOT with our mortal eyes  
Have we beheld the Lord;  
Yet we rejoice to hear His name,  
And love Him in His word.

- 2 On earth we want the sight  
Of our Redeemer's face;  
Yet, Lord, our inmost thoughts delight  
To dwell upon Thy grace.
- 3 And when we taste Thy love,  
Our joys divinely grow  
Unspeakable, like those above,  
And Heaven begins below.

392 (416).

C. M.

- OH for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!
- 2 Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?
- 3 What peaceful hours I once enjoy'd!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.
- 4 Return, O Holy Dove! return,  
Sweet messenger of rest!  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.
- 5 The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.



- 6 So shall my walk be close with God,  
 Calm and serene my frame;  
 So purer light shall mark the road  
 That leads me to the Lamb.

393.

6s &amp; 4s.

- N**EARER, my God, to Thee,  
 Nearer to Thee!  
 E'en though it be a cross  
 That raiseth me;  
 Still all my song shall be,  
 Nearer, my God, to Thee,  
 Nearer to Thee!
- 2 Though like the wanderer,  
 The sun gone down,  
 Darkness be over me,  
 My rest a stone;  
 Yet in my dreams I'd be  
 Nearer, my God, to Thee,  
 Nearer to Thee!
- 3 There let the way appear  
 Steps unto heaven;  
 All that Thou sendest me  
 In mercy given;  
 Angels to beckon me  
 Nearer, my God, to Thee,  
 Nearer to Thee!
- 4 Then with my waking thoughts  
 Bright with Thy praise,  
 Out of my stony griefs  
 Bethel I'll raise;  
 So by my woes to be  
 Nearer, my God, to Thee,  
 Nearer to Thee!

5 Or if on joyful wing  
 Cleaving the sky,  
 Sun, moon, and stars forgot,  
 Upwards I fly,  
 Still all my song shall be,  
 Nearer, my God to Thee,  
 Nearer to Thee!

**394 (374).**

8s &amp; 7s.

**S**WEET the moments, rich in blessing,  
 Which before the Cross I spend;  
 Life and health, and peace possessing,  
 From the sinner's dying Friend:

2 Love and grief my heart dividing,  
 With my tears His feet I'll bathe;  
 Constant still, in faith abiding,  
 Life deriving from His death.

3 Truly blessed is this station —  
 Low before His Cross I'll lie;  
 While I see divine compassion  
 Beaming in His gracious eye;

4 Here I'll sit forever viewing  
 Mercy streaming in His blood:  
 Precious drops, my soul bedewing,  
 Plead and claim my peace with God.

**395 (376).**

C. M.

**I** LOVE to steal awhile away  
 From ev'ry cumb'ring care,  
 And spend the hours of setting day  
 In humble, grateful prayer.

- 2 I love in solitude to shed  
 The penitential tear,  
 And all His promises to plead,  
 Where none but God can hear.
- 3 I love to think on mercies past,  
 And future good implore,  
 And all my cares and sorrows cast  
 On Him whom I adore.
- 4 I love by faith to take a view  
 Of brighter scenes in heaven;  
 The prospect doth my strength renew,  
 While here by tempests driven.
- 5 Thus, when life's toilsome day is o'er,  
 May its departing ray  
 Be calm as this impressive hour,  
 And lead to endless day.

396.

8s &amp; 7s.

- A**LWAYS with us, always with us —  
 Words of cheer and words of love;  
 Thus the risen Saviour whispers,  
 From His dwelling-place above.
- 2 With us when we toil in sadness,  
 Sowing much and reaping none;  
 Telling us that in the future  
 Golden harvests shall be won.
- 3 With us when the storm is sweeping  
 O'er our pathway dark and drear;  
 Waking hope within our bosoms,  
 Stilling every anxious fear.

- 4 With us in the lonely valley,  
When we cross the chilling stream;  
Lighting up the steps to glory  
With salvation's radiant beam.

## 397 (377).

8s.

THOU Shepherd of Israel divine,  
The joy and desire of my heart,  
For closer communion I pine,  
I long to reside where Thou art:  
The pasture I languish to find  
Where all, who their Shepherd obey,  
Are fed, on Thy bosom reclined,  
And screen'd from the heat of the day.

- 2 Ah! show me that happiest place,  
The place of Thy people's abode,  
Where saints in an ecstasy gaze,  
And hang on a crucified God!  
Thy love for a sinner declare,  
Thy passion and death on the tree;  
My spirit to Calvary bear,  
To suffer and triumph with Thee.

- 3 'Tis there with the lambs of Thy flock,  
There only I covet to rest,  
To lie at the foot of the Rock,  
Or rise to be hid in Thy breast;  
'Tis there I would always abide,  
And never a moment depart;  
Conceal'd in the cleft of Thy side,  
Eternally held in Thy heart.

398 (379).

C. M.

OH, could I find, from day to day,  
A nearness to my God:  
Then should my hours glide sweet away  
And lean upon His word.

2 Lord, I desire with Thee to live  
Anew from day to day,  
In joys the world can never give,  
Nor ever take away.

3 O Jesus, come and rule my heart,  
And make me wholly Thine,  
That I may never more depart,  
Nor grieve Thy love divine:

4 Thus till my last expiring breath,  
Thy goodness I'll adore;  
And when my flesh dissolves in death,  
My soul shall love Thee more.

399.

L. M.

OH, that I could forever dwell,  
Delighted at the Saviour's feet;  
Behold the form I love so well,  
And all His tender words repeat!

2 The world shut out from all my soul,  
And heaven brought in with all its bliss,—  
Oh! is there aught, from pole to pole,  
One moment to compare with this?

3 This is the hidden life I prize—  
A life of penitential love;  
When most my follies I despise,  
And raise my highest thoughts above;

4 When all I am I clearly see,  
And freely own with deepest shame;  
When the Redeemer's love to me  
Kindles within a deathless flame.

5 Thus would I live till nature fail,  
And all my former sins forsake;  
Then rise to God within the veil,  
And of eternal joys partake.

400 (380).

8s.

HOW tedious and tasteless the hours,  
When Jesus no longer I see;  
Sweet prospects, sweet birds, and sweet flowers  
Have lost all their sweetness with me;  
The midsummer's sun shines but dim,  
The fields strive in vain to look gay;  
But when I am happy in Him,  
December's as pleasant as May.

2 His name yields the richest perfume,  
And sweeter than music His voice;  
His presence disperses my gloom,  
And makes all within me rejoice;  
I should, were He always thus nigh,  
Have nothing to wish or to fear;  
No mortal so happy as I,  
My summer would last all the year.

3 Content with beholding His face,  
My all to His pleasure resign'd;  
No changes of season or place  
Would make any change in my mind.  
While bless'd with a sense of His love,  
A palace a toy would appear;  
And prisons would palaces prove,  
If Jesus would dwell with me there.

- 4 Dear Lord, if indeed I am thine,  
 If Thou art my sun and my song,  
 Say, why do I languish and pine,  
 And why are my winters so long?  
 Oh, drive these dark clouds from my sky,  
 Thy soul-cheering presence restore;  
 Or take me unto Thee on high,  
 Where winter and clouds are no more.

401 (381).

L. M.

- JESUS, Thy boundless love to me  
 No thought can reach, no tongue declare;  
 Oh, knit my thankful heart to Thee,  
 And reign without a rival there.
- 2 Oh, grant that nothing in my soul  
 May dwell, but Thy pure love alone!  
 Oh, may Thy love possess me whole!  
 My joy, my treasure, and my crown.
- 3 Unwearied, may I this pursue,  
 Dauntless to this high prize aspire;  
 Hourly within my soul renew  
 This holy flame, this heavenly fire.
- 4 Still let Thy love point out my way;  
 How wondrous things Thy love hath wrought!  
 Still lead me, lest I go astray:  
 Direct my word, inspire my thought.
- 5 In suff'ring be Thy love my peace,  
 In weakness be Thy love my power,  
 And when the storms of life shall cease,  
 Receive me in the trying hour.



## 402 (422).

L. M.

AS pants the hart for cooling springs,  
 So longs my soul, O King of kings,  
 Thy face in near approach to see,  
 So thirsts, great Source of life, for Thee.

- 2 With ardent zeal, with strong desires,  
 To Thee, to Thee my soul aspires;  
 When shall I reach Thy blest abode?  
 When meet the presence of my God?
- 3 God of my strength, attend my cry,  
 Say why, my great Preserver, why  
 Excluded from Thy sight I go,  
 And bend beneath a weight of woe?
- 4 Why thus, my soul, with care opprest?  
 And whence the woes that fill my breast?  
 In all Thy cares, in all Thy woes,  
 On God thy steadfast hope repose.
- 5 To Him my thanks shall still be paid,  
 My sure defence, my constant aid;  
 His name my zeal shall ever raise,  
 And dictate to my lips His praise.

## 403 (426).

L. M.

MY God! permit me not to be  
 A stranger to myself and Thee;  
 Amidst a thousand thoughts I rove,  
 Forgetful of my highest love.

- 2 Why should my passions mix with earth,  
 And thus debase my heavenly birth?  
 Why should I cleave to things below,  
 And let my God, my Father, go?

- 3 Call me away from flesh and sense;  
 Thy gracious word can draw me thence:  
 I would obey the voice divine,  
 And all inferior joys resign.
- 4 Be earth, with all her cares, withdrawn;  
 Let noise and vanity be gone;  
 In secret silence of the mind,  
 My heaven, and there my God, I find.

404 (385).

C. M.

- DO not I love Thee, O my Lord?  
 Behold my heart, and see;  
 And turn each hateful idol out  
 That dares to rival Thee.
- 2 Do not I love Thee from my soul?  
 Then let me nothing love:  
 Dead be my heart to ev'ry joy  
 Which Thou dost not approve.
- 3 Is not Thy name melodious still  
 To mine attentive ear?  
 Doth not each pulse with pleasure beat  
 My Saviour's voice to hear?
- 4 Hast Thou a lamb in all Thy flock  
 I would disdain to feed?  
 Hast Thou a foe before whose face  
 I fear Thy cause to plead?
- 5 Thou know'st I love Thee, dearest Lord;  
 But oh! I long to soar  
 Far from the sphere of mortal joys,  
 That I may love Thee more.

405 (386).

C. M.

BLEST Jesus! when my soaring thoughts  
 O'er all Thy graces rove,  
 How is my soul in transport lost —  
 In wonder, joy, and love!

2 Not softest strains can charm mine ears,  
 Like Thy belovéd name;  
 Nor aught beneath the skies inspire  
 My heart with equal flame.

3 Where'er I look, my wond'ring eyes  
 Unnumber'd blessings see;  
 But what is life, with all its bliss,  
 If once compared to Thee?

4 When nature faints, around my bed  
 Let Thy bright glories shine;  
 And death shall all his terrors lose  
 In raptures so divine.

406 (287).

C. M.

GOD, my supporter and my hope,  
 My help for ever near,  
 Thine arm of mercy holds me up,  
 And saves me from despair.

2 Thy counsels, Lord, shall guide my feet  
 Through this dark wilderness;  
 Thy hand conduct me near Thy seat,  
 To dwell before Thy face.

3 Were I in heaven without my God,  
 'Twould be no joy to me,  
 And while this earth is my abode,  
 I long for none but Thee.

- 4 What if the springs of life were broke,  
 And flesh and heart should faint?  
 God is my soul's eternal rock,  
 The strength of ev'ry saint.

## 407 (854).

7s &amp; 6s.

**R**ISE, my soul! and stretch thy wings,  
 Thy better portion trace;  
 Rise from transitory things  
 Toward heaven, thy native place:  
 Sun and moon, and stars decay,  
 Time shall soon this earth remove;  
 Rise, my soul, and haste away  
 To seats prepared above.

- 2 Rivers to the ocean run,  
 Nor stay in all their course;  
 Fire ascending seeks the sun, —  
 Both speed them to their source:  
 So a soul that's born of God,  
 Pants to view His glorious face,  
 Upward tends to His abode,  
 To rest in His embrace.

- 3 Cease, ye pilgrims! cease to mourn,  
 Press onward to the prize;  
 Soon your Saviour will return  
 Triumphant in the skies:  
 But a season, and you know  
 Happy entrance will be given,  
 All your sorrows left below,  
 And earth exchanged for heaven.

## SELF-CONSECRATION.

408 (392).

C. M.

THOU art my portion, O my God;  
 Soon as I know Thy way,  
 My heart makes haste t' obey Thy word,  
 And suffers no delay.

- 2 I choose the path of heavenly truth,  
 And glory in my choice;  
 Not all the riches of the earth  
 Could make me so rejoice.
- 3 The testimonies of Thy grace  
 I set before mine eyes;  
 Thence I derive my daily strength,  
 And there my comfort lies.
- 4 Whene'er I wander from Thy path,  
 I think upon my ways;  
 Then turn my feet to Thy commands,  
 And trust Thy pard'ning grace.
- 5 Now I am Thine, for ever Thine:  
 Oh, save Thy servant, Lord!  
 Thou art my shield, my hiding-place;  
 My hope is in Thy Word.
- 6 Thou hast inclined this heart of mine  
 Thy statutes to fulfil;  
 And thus till mortal life shall end  
 Would I perform Thy will.

409 (389).

L. M.

GREAT God, indulge my humble claim;  
 Be Thou my hope, my joy, my rest;  
 The glories that compose Thy name  
 Stand all engaged to make me blest.

2 Thou great and good, Thou just and wise,  
 Thou art my Father and my God;  
 And I am thine by sacred ties,  
 Thy child and servant, bought with blood.

3 With heart and eyes, and lifted hands,  
 For Thee I long, for Thee I look,  
 As travellers in thirsty lands  
 Pant for the cooling water-brook.

4 E'en life itself, without Thy love,  
 No lasting pleasures can afford:  
 Yea, 't would a tiresome burden prove,  
 If I were banish'd from Thee, Lord.

5 I'll lift my hands, I'll raise my voice,  
 While I have breath to pray or praise;  
 This work shall make my heart rejoice  
 Throughout the remnant of my days.

410 (388).

L. M.

LET thoughtless thousands choose the road  
 That leads the soul away from God;  
 This happiness, dear Lord, be mine,  
 To live and die entirely Thine.

2 On Christ, by faith, my soul would live;  
 From Him, my life, my all receive;  
 To Him devote my fleeting hours;  
 Serve Him alone with all my powers.

- 3 Christ is my everlasting all;  
To Him I look, on Him I call;  
He will my ev'ry want supply,  
In time, and through eternity.
- 4 Soon will the Lord, my Life, appear;  
Soon shall I end my trials here;  
Leave sin and sorrow, death and pain;  
To live is Christ, to die is gain.
- 5 Soon will the saints in glory meet,  
Soon walk through ev'ry golden street,  
And sing on ev'ry blissful plain,  
To live is Christ, to die is gain.

411 (927).

L. M.

**O** LORD, Thy heavenly grace impart,  
And fix my frail, inconstant heart;  
Henceforth my chief desire shall be  
To dedicate myself to Thee.

- 2 Whate'er pursuits my time employ,  
One thought shall fill my soul with joy;  
That silent, secret thought shall be,  
That all my hopes are fix'd on Thee.
- 3 Thy glorious eye pervadeth space;  
Thy presence, Lord, fills ev'ry place;  
And, wheresoe'er my lot may be,  
Still shall my spirit cleave to Thee.
- 4 Renouncing ev'ry worldly thing,  
And safe beneath Thy spreading wing,  
My sweetest thought henceforth shall be,  
That all I want I find in Thee.



412.

C. M.

MY God, accept my heart this day,  
And make it always Thine,  
That I from Thee no more may stray,  
No more from Thee decline.

2 Before the Cross of Him who died,  
Behold, I prostrate fall;  
Let every sin be crucified,  
Let Christ be all in all!

3 Anoint me with Thy heavenly grace,  
Adopt me for Thine own;  
That I may see Thy glorious face,  
And worship at Thy throne.

4 Let every thought, and work, and word,  
To Thee be ever given:  
Then life shall be Thy service, Lord,  
And death the gate of heaven.

413 (342).

L. M.

COME, Saviour Jesus from above,  
Assist me with Thy heavenly grace;  
Empty my heart of earthly love,  
And for Thyself prepare the place.

2 Oh, let Thy sacred presence fill  
And set my longing spirit free,  
Which pants to have no other will,  
But night and day to feast on Thee.

3 Henceforth may no profane delight  
Divide this consecrated soul;  
Possess it Thou, who hast the right,  
As Lord and Master of the whole.

- 4 Nothing on earth do I desire,  
 But Thy pure love within my breast;  
 This, only this, will I require,  
 And freely give up all the rest.

414 (222).

C. M.

HOW vain are all things here below!  
 How false, and yet how fair!  
 Each pleasure hath its poison too,  
 And ev'ry sweet a snare.

- 2 The brightest things below the sky  
 Give but a flatt'ring light;  
 We should suspect some danger nigh  
 Where we possess delight.

- 3 Our dearest joys, and nearest friends,  
 The partners of our blood,  
 How they divide our wavering minds,  
 And leave but half for God!

- 4 Dear Saviour, let Thy beauties be  
 My soul's eternal food;  
 And grace command my heart away  
 From all created good.

415.

7s & 6s.

VAIN, delusive world, adieu,  
 With all of creature good!  
 Only Jesus I pursue,  
 Who bought me with His blood:  
 All thy pleasures I forego;  
 I trample on thy wealth and pride;  
 Only Jesus will I know,  
 And Jesus, crucified.

- 2 Other knowledge I disdain;  
 'Tis all but vanity:  
 Christ, the Lamb of God, was slain, —  
 He tasted death for me.  
 Me to save from endless woe  
 The sin-atoning Victim died:  
 Only Jesus will I know,  
 And Jesus, crucified.
- 3 Him to know is life and peace,  
 And pleasure without end;  
 This is all my happiness,  
 On Jesus to depend;  
 Daily in His grace to grow,  
 And ever in His faith abide;  
 Only Jesus will I know,  
 And Jesus, crucified.

416 (310).

L. M

- I SEND the joys of earth away;  
 Away, ye tempters of the mind,  
 False as the smooth, deceitful sea,  
 And empty as the whistling wind.
- 2 Your streams were floating me along  
 Down to the gulf of black despair,  
 And whilst I listen'd to your song,  
 Your streams had e'en convey'd me there.
- 3 Lord, I adore Thy matchless grace,  
 That warn'd me of that dark abyss,  
 That drew me from those treacherous seas,  
 And bade me seek superior bliss.
- 4 There, from the bosom of my God,  
 Oceans of endless pleasure roll;  
 There would I fix my last abode,  
 And drown the sorrows of my soul.

417 (450).

L. M.

WHAT thousands never knew the road!  
 What thousands hate it when 'tis known!  
 None but the upright and sincere  
 Will seek or choose it for their own.

2 A thousand ways in ruin end,  
 One only leads to joys on high;  
 By that my willing steps ascend,  
 Pleased with a journey to the sky.

3 No more I ask, or hope to find  
 Delight or happiness below;  
 Sorrow may well possess the mind  
 That feeds where thorns and thistles grow.

4 The joy that fades is not for me,  
 I seek immortal joys above;  
 There glory, without end, shall be  
 The bright reward of faith and love.

MOURNING OVER SIN.

418 (258).

7s.

GOD of mercy! God of grace!  
 Hear our penitential songs;  
 Oh, restore Thy suppliant race,  
 Thou to whom our praise belongs!

2 Deep regret for follies past,  
 Talents wasted, time misspent;  
 Hearts debased by worldly cares,  
 Thankless for the blessings lent;

3 Foolish fears and fond desires;  
 Vain regrets for things as vain;

Lips too seldom taught to praise,  
Oft to murmur and complain;

- 4 These, and ev'ry secret fault,  
Fill'd with grief and shame, we own;  
Humbled at Thy feet we lie,  
Seeking pardon from Thy throne.

419 (259).

C. M.

WITH tears of anguish I lament,  
Here at Thy feet, my God,  
My passion, pride, and discontent,  
And vile ingratitude.

- 2 Sure there was ne'er a heart so base,  
So false as mine has been:  
So faithless to its promises,  
So prone to every sin!

- 3 How long, dear Saviour, shall I feel  
These strugglings in my breast?  
When wilt Thou bow my stubborn will,  
And give my conscience rest?

- 4 Break, sov'reign Grace, oh, break the charm,  
And set the captive free:  
Reveal, Almighty God, Thine arm,  
And haste to rescue me.

420 (414).

C. M.

HOW oft, alas! this wretched heart  
Has wander'd from the Lord!  
How oft my roving thoughts depart,  
Forgetful of His word!

- 2 Yet sov'reign mercy calls, "Return:"  
 Dear Lord, and may I come?  
 My vile ingratitude I mourn;  
 Oh, take the wanderer home.
- 3 And canst Thou, wilt Thou yet forgive,  
 And bid my crimes remove?  
 And shall a pardon'd rebel live  
 To speak Thy wondrous love?
- 4 Almighty grace, Thy healing power  
 How glorious, how divine!  
 That can to bliss and life restore  
 So vile a heart as mine.
- 5 Thy pard'ning love, so free, so sweet,  
 Dear Saviour, I adore;  
 Oh, keep me at Thy sacred feet,  
 And let me rove no more.

421 (412).

S. M.

THOU Lord of all above,  
 And all below the sky,  
 Before Thy feet I prostrate fall,  
 And for Thy mercy cry.

- 2 Forgive my follies past,  
 The crimes which I have done;  
 Oh, bid a contrite sinner live,  
 Through Thine incarnate Son.
- 3 Guilt, like a heavy load,  
 Upon my conscience lies;  
 To Thee I make my sorrows known,  
 And lift my weeping eyes.

4 The burden which I feel,  
 Thou only canst remove;  
 Display, O Lord, Thy pard'ning grace,  
 And Thine unbounded love.

5 One gracious look of Thine  
 Will ease my troubled breast;  
 Oh, let me know my sins forgiven,  
 And I shall then be blest.

422 (166).

L. M.

POOR, weak, and worthless though I am,  
 I have a rich almighty friend;  
 Jesus, the Saviour, is His name,  
 He freely loves, and without end.

2 He ransom'd me from hell with blood,  
 And, by His power, my foes controll'd;  
 He found me wand'ring far from God,  
 And brought me to His chosen fold.

3 But, ah! my inmost spirit mourns;  
 And well my eyes with tears may swim,  
 To think of my perverse returns:  
 I've been a faithless friend to Him.

4 Often my gracious Friend I grieve,  
 Neglect, distrust, and disobey;  
 And often Satan's lies believe  
 Rather than all my Friend can say.

5 Sure, were I not most vile and base,  
 I could not thus my Friend requite!  
 And were not He the God of grace,  
 He'd frown and spurn me from His sight.



423 (175).

C. M.

MY hope, my portion, and my God,  
How little art Thou known  
By all the judgments of Thy rod,  
And blessings of Thy throne!

2 How cold and feeble is my love!  
How negligent my fear!  
How low my hope of joys above!  
How few affections there!

3 Great God! Thy gracious aid impart  
To give Thy word success;  
Write Thy salvation in my heart,  
That I may learn Thy grace.

4 Show my forgetful feet the way  
That leads to joys on high:  
There knowledge grows without decay,  
And love shall never die.

FOLLOWING AND IMITATING CHRIST.

424 (925).

8s & 7s.

JESUS, I my cross have taken,  
All to leave and follow Thee;  
Naked, poor, despised, forsaken,  
Thou, from hence, my all shalt be:  
Perish every fond ambition,  
All I've sought, or hoped, or known;  
Yet how rich is my condition!  
God and heaven are still my own.

2 Let the world despise and leave me,  
They have left my Saviour, too;  
Human hearts and looks deceive me;  
Thou art not, like them, untrue:

And while Thou shalt smile upon me,  
 God of wisdom, love, and might,  
 Foes may hate, and friends may scorn me;  
 Show Thy face, and all is bright.

3 Man may trouble and distress me,  
 'T will but drive me to Thy breast;  
 Life with trials hard may press me,  
 Heaven will bring me sweeter rest.  
 Oh! 'tis not in grief to harm me,  
 While Thy love is left to me;  
 Oh! 't were not in joy to charm me,  
 Were that joy unmix'd with Thee.

4 Take, my soul, thy full salvation;  
 Rise o'er sin, and fear, and care;  
 Joy to find, in every station,  
 Something still to do or bear:  
 Think what Spirit dwells within thee!  
 What a Father's smile is thine!  
 What a Saviour died to win thee!  
 Child of heaven, shouldst thou repine?

425 (449).

L. M.

JESUS, my all, to heaven is gone,  
 He whom I fix my hopes upon;  
 His track I see, and I'll pursue  
 The narrow way, till Him I view.

2 The way the holy prophets went,  
 The road that leads from banishment;  
 The King's highway of holiness,  
 I'll go; for all His paths are peace.

3 This is the way I long have sought,  
 And mourn'd because I found it not;

My grief and burden long has been,  
That I was not released from sin.

4 The more I strove against its power,  
I sinn'd and stumbled but the more;  
Till late I heard my Saviour say,  
"Come hither, soul; I am the way."

5 Lo, glad I come, and Thou, dear Lamb,  
Shalt take me to Thee as I am:  
Nothing but sin I Thee can give,  
Nothing but love do I receive.

426 (454).

C. M.

OUR country is Immanuel's ground,  
We seek that promised soil:  
The songs of Zion cheer our hearts,  
While strangers here we toil.

2 Oft do our eyes with joy o'erflow,  
And oft are bathed in tears;  
Yet nought but heaven our hopes can raise,  
And nought but sin our fears.

3 We tread the path our Master trod;  
We bear the cross He bore;  
And ev'ry thorn that wounds our feet  
His temples pierced before.

4 Our powers are oft dissolved away  
In ecstasies of love;  
And while our bodies wander here  
Our souls are fix'd above.

427 (664).

L. M.

WHEN Jesus dwelt in mortal clay,  
What were His works from day to day,  
But miracles of power and grace,  
Which spread salvation through our race?

- 2 Teach us, O Lord, to keep in view  
Thy pattern, and Thy steps pursue:  
Let alms bestow'd, let kindness done,  
Be witness'd by each rolling sun.
- 3 That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.
- 4 But he who marks from day to day  
In gen'rous acts his radiant way,  
Treads the same path the Saviour trod,  
The path to glory and to God.

CHRISTIAN ACTIVITY.

428.

S. M.

A CHARGE to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.

- 2 To serve the present age,  
My calling to fulfil;  
Oh, may it all my powers engage  
To do my Master's will.
- 3 Arm me with jealous care,  
As in Thy sight to live;  
And oh! Thy servant, Lord, prepare,  
A strict account to give.

- 4 Help me to watch and pray,  
 And on Thyself rely,  
 Assured, if I my trust betray,  
 I shall forever die.

## 429 (410). C. M.

**M**Y drowsy powers, why sleep ye so?  
 Awake my sluggish soul!  
 Nothing has half thy work to do,  
 Yet nothing's half so dull.

- 2 We, for whose sake all nature stands,  
 And stars their courses move;  
 We, for whose guard the angel bands  
 Come flying from above;
- 3 We, for whom God the Son came down,  
 And labor'd for our good,  
 How careless to secure that crown  
 He purchased with His blood.
- 4 Lord, shall we lie so sluggish still,  
 And never act our parts?  
 Come, holy Dove, from th' heavenly hill,  
 Renew and warm our hearts.

## 430. C. M.

**F**OUNTAIN of good, to own Thy love  
 Our thankful hearts incline;  
 What can we render, Lord, to Thee,  
 When all the worlds are Thine?

- 2 But Thou hast needy brethren here,  
 Partakers of Thy grace,  
 Whose names Thou wilt Thyself confess  
 Before the Father's face.

3 And in their accents of distress  
 Thy pleading voice is heard;  
 In them Thou may'st be clothed, and fed,  
 And visited, and cheer'd.

4 Thy face with reverence and with love  
 We in Thy poor would see;  
 Oh, may we minister to them,  
 And in them, Lord, to Thee.

431.

L. M.

GO, labor on; your hands are weak,  
 G Your knees are faint, your soul cast down;  
 Yet falter not; the prize you seek  
 Is near,—a kingdom and a crown!

2 Go, labor on, while it is day;  
 The world's dark night is hastening on:  
 Speed, speed thy work,—cast sloth away!  
 For thus it is that souls are won.

3 Men die in darkness at your side,  
 Without a hope to cheer the tomb:  
 Take up the torch and wave it wide—  
 The torch that lights time's thickest gloom.

4 Toil on,—faint not,—keep watch and pray!  
 Be wise the erring soul to win;  
 Go forth into the world's highway;  
 Compel the wanderer to come in.

432.

S. M.

SOW in the morn thy seed;  
 S At eve hold not thy hand;  
 To doubt and fear give thou no heed;  
 Broadcast it o'er the land!

- 2 Beside all waters sow,  
 The highway furrows stock,  
 Drop it where thorns and thistles grow,  
 Scatter it on the rock.
- 3 The good, the fruitful ground  
 Expect not here nor there;  
 O'er hill and dale alike 't is found;  
 Go forth, then, everywhere.
- 4 And duly shall appear,  
 In verdure, beauty, strength,  
 The tender blade, the stalk, the ear,  
 And the full corn at length.
- 5 Thou canst not toil in vain;  
 Cold, heat, the moist and dry,  
 Shall foster and mature the grain  
 For garners in the sky.
- 6 Then, when the glorious end,  
 The day of God shall come,  
 The angel-reapers shall descend,  
 And heaven sing, "Harvest home!"

433.

8s &amp; 7s.

**H**E that goeth forth with weeping,  
 Bearing precious seed in love,  
 Never tiring, never sleeping,  
 Findeth mercy from above.

- 2 Soft descend the dews of heaven,  
 Bright the rays celestial shine;  
 Precious fruits will thus be given,  
 Through an influence all divine.



- 3 Sow thy seed, be never weary,  
 Let no fears thy soul annoy;  
 Be the prospect ne'er so dreary,  
 Thou shalt reap the fruits of joy.
- 4 Lo, the scene of verdure bright'ning!  
 See the rising grain appear;  
 Look again! the fields are whit'ning,  
 For the harvest-time is near.

COMMUNION OF SAINTS.

434 (432).

S. M.

- B**LEST be the tie that binds  
 Our hearts in Christian love:  
 The fellowship of kindred minds  
 Is like to that above.
- 2 Before our Father's throne  
 We pour our ardent prayers;  
 Our fears, our hopes, our aims are one,  
 Our comforts and our cares.
- 3 We share our mutual woes,  
 Our mutual burdens bear;  
 And often for each other flows  
 The sympathizing tear.
- 4 When we asunder part,  
 It gives us inward pain;  
 But we shall still be join'd in heart,  
 And hope to meet again.

- 5 From sorrow, toil, and pain,  
And sin, we shall be free;  
And perfect love and friendship reign  
Through all eternity.

435 (896).

C. M.

- L**ET saints below in concert sing  
With those to glory gone:  
For all the servants of our King,  
In earth, and heaven, are one.
- 2 One family—we dwell in Him—  
One church above, beneath,  
Though now divided by the stream—  
The narrow stream of death;
- 3 One army of the living God,  
To His command we bow;  
Part of the host have cross'd the flood,  
And part are crossing now.
- 4 E'en now to their eternal home  
Some happy spirits fly;  
And we are to the margin come,  
And soon expect to die.
- 5 E'en now, by faith, we join our hands  
With those that went before,  
And greet the ransom'd bless'd bands  
Upon th' eternal shore.
- 6 Lord Jesus! be our constant guide;  
And when the word is given,  
Bid death's cold flood its waves divide,  
And land us safe in heaven.

436.

S. M.

FOR all Thy saints, O Lord,  
 Who strove in Thee to live,  
 Who follow'd Thee, obey'd, adored,  
 Our grateful hymn receive.

2 For all Thy saints, O Lord,  
 Accept our thankful cry,  
 Who counted Thee their great reward,  
 And strove in Thee to die.

3 They all, in life or death,  
 With Thee, their Lord, in view,  
 Learn'd from Thy Holy Spirit's breath  
 To suffer and to do.

4 For this, Thy Name we bless,  
 And humbly pray that we  
 May follow them in holiness,  
 And live and die in Thee.

437 (651).

7s.

FOR a season call'd to part,  
 Let us now ourselves commend  
 To the gracious eye and heart  
 Of our ever-present Friend.

2 Jesus, hear our humble prayer!  
 Tender Shepherd of Thy sheep,  
 Let Thy mercy and Thy care  
 All our souls in safety keep.

3 In Thy strength may we be strong,  
 Sweeten ev'ry cross and pain;  
 Give us, if we live, ere long  
 In Thy peace to meet again.

- 4 Then, if Thou Thy help afford,  
Ebenezers shall be rear'd;  
And our souls shall praise the Lord  
Who our poor petitions heard.

438 (434).

S. M.

- L**O, what a pleasing sight  
Are brethren that agree!  
How blest are all whose hearts unite  
In bonds of piety.
- 2 From those celestial springs,  
Such streams of comfort flow,  
As no increase of riches brings,  
Nor honors can bestow.
- 3 All in their stations move,  
And each performs his part,  
In all the cares of life and love,  
With sympathizing heart.
- 4 Form'd for the purest joys,  
By one desire possest,  
One aim the zeal of all employs,  
To make each other blest.
- 5 No bliss can equal theirs,  
Where such affections meet;  
While praise devout, and mingled prayers  
Make their communion sweet.
- 6 'Tis the same pleasure fills  
The breast in worlds above,  
Where joy, like morning-dew, distils,  
And all the air is love.

BLESSEDNESS OF THE RIGHTEOUS.

439 (210).

C. M.

**B**LEST are the undefiled in heart,  
Whose ways are right and clean,  
Who never from Thy law depart,  
But fly from ev'ry sin.

2 Blest are the men that keep Thy word,  
And practice Thy commands;  
With their whole heart they seek the Lord  
And serve Thee with their hands.

3 Great is their peace who love Thy law;  
How firm their souls abide!  
Nor can a bold temptation draw  
Their steady feet aside.

4 Then shall my heart have inward joy  
And keep my face from shame,  
When all Thy statutes I obey,  
And honor all Thy name.

440 (212).

S. M.

**T**HE man is ever blest,  
Who shuns the sinners' ways,  
Amongst their councils never stands,  
Nor takes the scorner's place.

2 But makes the law of God  
His study and delight,  
Amidst the labors of the day  
And watches of the night.

3 He like a tree shall thrive  
With waters near the root;  
Fresh as the leaf, his name shall live,  
His works are heavenly fruit.

- 4 Not so th' ungodly race,  
They no such blessings find;  
Their hopes shall flee like empty chaff  
Before the driving wind.
- 5 How will they bear to stand  
Before the judgment-seat,  
Where all the saints at Christ's right hand  
In full assembly meet?
- 6 He knows and He approves  
The way the righteous go:  
But sinners and their works shall meet  
A dreadful overthrow.

441 (468).

S. M.

WHAT cheering words are these?  
Their sweetness who can tell?  
In time and to eternity,  
'Tis with the righteous well.

- 2 In ev'ry state secure,  
Kept by Jehovah's eye,  
'Tis well with them while life endures,  
And well when call'd to die.
- 3 'Tis well when joys arise,  
'Tis well when sorrows flow;  
'Tis well when darkness veils the skies,  
And strong temptations blow.
- 4 'Tis well when on the mount  
They feast on dying love;  
And 'tis as well, in God's account,  
When they the furnace prove.
- 5 'Tis well when at His throne  
They wrestle, weep, and pray;

'Tis well when at His feet they groan,  
Yet bring their wants away.

- 6 'Tis well when Jesus calls:  
"From earth and sin, arise,  
Join with the hosts of virgin souls,  
Made to salvation wise!"

442 (369).

C. M.

O H, happy soul that lives on high,  
While men lie grov'ling here,  
His hopes are fix'd above the sky,  
And faith forbids his fear.

- 2 His conscience knows no secret stings,  
While grace and joy combine  
To form a life whose holy springs  
Are hidden and divine.

- 3 He waits in secret on his God;  
His God in secret sees:  
Let earth be all in arms abroad,  
He dwells in heavenly peace.

- 4 His pleasures rise from things unseen,  
Beyond this world and time,  
Where neither eyes nor ears have been,  
Nor thoughts of mortals climb.

- 5 He looks to heaven's eternal hill,  
To meet that glorious day  
When Christ His promise shall fulfil  
And call his soul away.

443.

S. M.

BELOVÉD, "It is well!"  
B God's ways are always right;  
And perfect love is o'er them all,  
Though far above our sight.



2 Belovéd, "It is well!"

Though deep and sore the smart,  
The hand that wounds knows how to bind  
And heal the broken heart.

3 Belovéd, "It is well!"

Though sorrow clouds our way,  
'T will only make the joy more dear  
That ushers in the day.

4 Belovéd, "It is well!"

The path that Jesus trod,  
Though rough and strait and dark it be,  
Leads home to heaven and God.

444 (453).

7s.

CHILDREN of the heavenly King,  
As ye journey, sweetly sing;  
Sing your Saviour's worthy praise,  
Glorious in His works and ways.

2 Ye are trav'ling home to God,  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see.

3 O ye banish'd seed, be glad!  
Christ our Advocate is made;  
Us to save, our flesh assumes—  
Brother to our souls becomes.

4 Shout, ye little flock, and blest;  
You on Jesus' throne shall rest:—  
There your seat is now prepared;  
There your kingdom and reward.

5 Lord, submissive make us go,  
Gladly leaving all below;  
Only Thou our leader be,  
And we still will follow Thee.

445 (428). S. M.

MY Father! cheering name!  
Oh, may I call Thee mine?  
Give me with humble hope to claim  
A portion so divine.

2 This can my fears control,  
And bid my sorrows fly;  
What real harm can reach my soul  
Beneath my Father's eye?

3 Whate'er Thy will denies;  
I calmly would resign;  
For Thou art just, and good, and wise:  
Oh, bend my will to Thine!

4 Whate'er Thy will ordains,  
Oh, give me strength to bear;  
Still let me know a Father reigns,  
And trust a Father's care.

5 Thy ways are little known  
To my weak, erring sight;  
Yet shall my soul, believing, own  
That all Thy ways are right.

446 (370). S. M.

WHEN gloomy thoughts and fears  
The trembling heart invade,  
And all the face of nature wears  
A universal shade;

- 2 Religion can assuage  
The tempest of the soul;  
And ev'ry fear shall lose its rage  
At her divine control.
- 3 Through life's bewilder'd way,  
Her hand unerring leads;  
And o'er the path her heavenly ray  
A cheering lustre sheds.
- 4 When reason, tired and blind,  
Sinks helpless and afraid,  
Thou blest supporter of the mind,  
How powerful is thine aid!
- 5 Oh, let me feel thy power,  
And find thy sweet relief,  
To brighten ev'ry gloomy hour,  
And soften ev'ry grief.

447 (371).

L. M.

THERE is a glorious world on high,  
Resplendent with eternal day;  
Faith views the blissful prospects nigh,  
While God's own word reveals the way.

- 2 How blest are those, how truly wise,  
Who learn and keep the sacred road!  
Happy the men whom heaven employs  
To turn rebellious hearts to God!
- 3 The shining firmament shall fade,  
And sparkling stars resign their light:  
But these shall know nor change nor shade,  
For ever fair, for ever bright.

4 On wings of faith and strong desire,  
 Oh, may our spirits daily rise;  
 And reach at last the shining choir,  
 In the bright mansions of the skies!

448 (467).

L. M.

**H**OW do Thy mercies close me round!  
 For ever be Thy name adored;  
 I blush in all things to abound;  
 The servant is above his Lord!

2 Inured to poverty and pain,  
 A suff'ring life my Master led:  
 The Son of God, the Son of man,  
 He had not where to lay His head.

3 But lo! a place He hath prepared  
 For me, whom watchful angels keep;  
 Yea, He himself becomes my guard;  
 He smooths my bed and gives me sleep.

4 Jesus protects; my fears, begone:  
 What can the Rock of Ages move?  
 Safe in Thine arms I lay me down,  
 Thine everlasting arms of love.

5 I rest beneath th' Almighty's shade,  
 My griefs expire, my troubles cease;  
 Thou, Lord, on whom my soul is stay'd,  
 Wilt keep me still in perfect peace.

6 Me for thine own Thou lov'st to take  
 In time and in eternity;  
 Thou never, never wilt forsake  
 A helpless worm that trusts in Thee.

## WATCHFULNESS AND SELF-EXAMINATION.

449 (439).

S. M.

YE servants of the Lord,  
Each in his office wait,  
Observant of His heavenly word,  
And watchful at His gate.

2 Let all your lamps be bright,  
And trim the golden flame;  
Gird up your loins, as in His sight,  
For awful is His name.

3 Watch! 'tis your Lord's command,  
And while we speak, He's near;  
Mark the first signal of His hand,  
And ready all appear.

4 Oh, happy servant he  
In such a posture found!  
He shall his Lord with rapture see,  
And be with honor crown'd.

450 (857).

C. M.

A WAKE, my soul; stretch ev'ry nerve,  
And press with vigor on;  
A heavenly race demands thy zeal,  
And an immortal crown.

2 A cloud of witnesses around  
Hold thee in full survey;  
Forget the steps already trod,  
And onward urge thy way.

3 'Tis God's all-animating voice  
That calls thee from on high;  
'Tis His own hand presents the prize  
To thine uplifted eye;—

- 4 That prize, with peerless glories bright,  
Which shall new lustre boast,  
When victors' wreaths and monarchs' gems  
Shall blend in common dust.

451 (387).

7s.

HARK, my soul, it is the Lord!  
'Tis thy Saviour, hear His word:  
Jesus speaks, and speaks to thee:  
"Say, poor sinner, lov'st thou Me?"

- 2 "I deliver'd thee, when bound,  
And when wounded heal'd thy wound;  
Sought thee wand'ring, set thee right,  
Turn'd thy darkness into light.

- 3 "Mine is an unchanging Love,  
Higher than the heights above,  
Deeper than the depths beneath,  
Free and faithful, strong as death.

- 4 "Thou shalt see My glory soon,  
When the work of grace is done;  
Partner of My throne shalt be:  
Say, poor sinner, lov'st thou Me?"

- 5 Lord, it is my chief complaint,  
That my love is weak and faint;  
Yet I love Thee and adore;  
Oh, for grace to love Thee more!

452 (397).

7s.

'TIS a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His, or am I not?

2 When I turn mine eyes within,  
 All is dark, and vain, and wild:  
 Fill'd with unbelief and sin,  
 Can I deem myself a child?

3 Lord, decide the doubtful case!  
 Thou who art Thy people's sun,  
 Shine upon Thy work of grace,  
 If it be indeed begun.

4 Let me love Thee more and more,  
 If I love at all, I pray:  
 If I have not loved before,  
 Help me to begin to-day.

TEMPTATION AND TRIALS.

453 (419).

L. M.

JESUS, my Saviour and my God,  
 Thou hast redeem'd me with Thy blood:  
 By ties, both natural and divine,  
 I am, and ever will be Thine.

2 But ah! should this inconstant heart,  
 Ere I'm aware, from Thee depart,  
 What dire reproach would fall on me  
 For such ingratitude to Thee!

3 The thought I dread, the crime I hate;  
 The guilt, the shame, I deprecate:  
 And yet so mighty are my foes,  
 I dare not trust my warmest vows.

4 Pity my frailty, dearest Lord!  
 Grace in the needful hour afford:  
 Oh, steel this tim'rous heart of mine  
 With fortitude and love divine.



5 So shall I triumph o'er my fears,  
And gather joys from all my tears;  
So shall I to the world proclaim  
The honors of the Christian name.

CHRISTIAN WARFARE.

454 (415).

S. M.

SOLDIERS of Christ, arise,  
And gird your armor on,  
Strong in the strength which God supplies  
Through his eternal Son.

2 Strong in the Lord of hosts,  
And in his mighty power,  
The man who in the Saviour trusts  
Is more than conqueror.

3 Stand, then, in His great might,  
With all his strength endued,  
And take, to arm you for the fight,  
The panoply of God:—

4 That, having all things done,  
And all your conflicts past,  
You may o'ercome through Christ alone,  
And stand complete at last.

455 (411).

L. M.

STAND up, my soul, shake off thy fears,  
And gird the gospel armor on;  
March to the gates of endless joy,  
Where Jesus thy great Captain's gone.

2 Hell and thy sins resist thy course;  
But hell and sin are vanquish'd foes;  
Thy Saviour nail'd them to the cross,  
And sang the triumph when he rose.

3 Then let my soul march boldly on,—  
 Press forward to the heavenly gate;  
 There peace and joy eternal reign,  
 And glitt'ring robes for conquerors wait.

4 There shall I wear a starry crown,  
 And triumph in almighty grace,  
 While all the armies of the skies  
 Join in my glorious Leader's praise.

456 (462).

C. M.

A M I a soldier of the cross,  
 A foll'wer of the Lamb?  
 And shall I fear to own His cause,  
 Or blush to speak His name?

2 Must I be carried to the skies,  
 On flow'ry beds of ease?  
 While others fought to win the prize,  
 And sail'd through bloody seas.

3 Are there no foes for me to face?  
 Must I not stem the flood?  
 Is this vile world a friend to grace,  
 To help me on to God?

4 Sure I must fight, if I would reign;  
 Increase my courage, Lord!  
 I'll bear the toil, endure the pain,  
 Supported by Thy word.

5 Thy saints, in all this glorious war,  
 Shall conquer, though they die;  
 They see the triumph from afar,  
 And seize it with their eye.

6 When that illustrious day shall rise,  
 And all Thine armies shine  
 In robes of vict'ry through the skies,  
 The glory shall be Thine.

457 (463).

S. M.

**M**Y soul, be on thy guard;  
 Ten thousand foes arise;  
 The hosts of sin are pressing hard  
 To draw Thee from the skies.

2 Oh, watch, and fight, and pray;  
 The battle ne'er give o'er;  
 Renew it boldly ev'ry day,  
 And help divine implore.

3 Ne'er think the vict'ry won,  
 Nor lay thine armor down;  
 Thine arduous work will not be done  
 Till thou obtain thy crown.

4 Fight on, my soul, till death  
 Shall bring thee to thy God;  
 He'll take thee, at thy parting breath,  
 To his divine abode.

458 (562).

S. M.

**E**QUIP me for the war,  
 And teach my hands to fight;  
 My simple, upright heart prepare,  
 And guide my words aright.

2 Control my ev'ry thought;  
 And all my sins remove;  
 Let all my works in Thee be wrought,  
 Let all be wrought in love.

- 3 Oh, arm me with the mind,  
     Meek Lamb, that was in Thee!  
 And let enlighten'd zeal be join'd  
     With perfect charity.
- 4 Oh, may I love like Thee!  
     In all Thy footsteps tread;  
 Thou hatest all iniquity,  
     But nothing Thou hast made.
- 5 Oh, may I learn the art,  
     With meekness to reprove!  
 And hate the sin with all my heart,  
     But still the sinner love.

## SPIRITUAL DECLENSION.

459 (396).

C. M.

- SWEET was the time when first I felt  
 The Saviour's pard'ning blood  
 Applied to cleanse my soul from guilt,  
 And bring me home to God.
- 2 Soon as the morn the light reveal'd,  
     His praises tuned my tongue;  
 And, when the evening shades prevail'd,  
     His love was all my song.
- 3 In prayer, my soul drew near the Lord,  
     And saw His glory shine;  
 And, when I read His holy word,  
     I call'd each promise mine.
- 4 Now when the evening shade prevails,  
     My soul in darkness mourns;  
 And when the morn the light reveals,  
     No light to me returns.

5 Now Satan threatens to prevail,  
 And make my soul his prey;  
 Yet, Lord, thy mercies cannot fail,  
 Oh, come without delay!

460 (228).

L. M.

STAY, thou insulted Spirit, stay,  
 Though I have done Thee such despite;  
 Nor cast the sinner quite away,  
 Nor take Thine everlasting flight.

2 Though I have steel'd my stubborn heart,  
 Oft shaken off my guilty fears,  
 And vex'd and urged Thee to depart,  
 For many long rebellious years;

3 Though I have most unfaithful been  
 Of all who e'er Thy grace received,  
 Ten thousand times Thy goodness seen,  
 Ten thousand times Thy goodness grieved;

4 Yet, oh, the chief of sinners spare  
 In honor of my great High-Priest;  
 Nor in Thy righteous anger swear  
 T' exclude me from Thy people's rest.

5 This only woe I deprecate,  
 This only plague I pray remove,  
 Nor leave me in my lost estate,  
 Nor curse me with this want of love.

6 E'en now my weary soul release,  
 Upraise me with Thy gracious hand,  
 And guide into Thy perfect peace,  
 And bring me to the promised land.

461 (911).

L. M.

O LORD, and shall our fainting souls  
 Thy just displeasure ever mourn?  
 Thy Spirit grieved, and long withdrawn,  
 Will He no more to us return?

2 Great Source of light and peace, return,  
 Nor let us mourn and sigh in vain;  
 Come, repossess our longing hearts  
 With all the graces of Thy train.

3 This temple, hallow'd by Thy hand,  
 Once more be with Thy presence blest;  
 Here be Thy grace anew display'd;  
 Be this Thine everlasting rest.

## AFFLICTIONS.

462 (461).

C. M.

AFFLICTION is a stormy deep,  
 Where wave resounds to wave;  
 Though o'er my head the billows roll,  
 I know the Lord can save.

2 The hand that now withholds my joys  
 Can reinstate my peace;  
 And He who bade the tempest roar,  
 Can bid that tempest cease.

3 In the dark watches of the night,  
 I'll count His mercies o'er;  
 I'll praise Him for ten thousand past,  
 And humbly sue for more.

4 When darkness and when sorrows rose  
 And press'd on every side,

The Lord has still sustain'd my steps,  
And still has been my guide.

- 5 Here will I rest, and build my hopes,  
Nor murmur at His rod;  
He's more than all the world to me,  
My health, my life, my God!

463 (956).

GOD of my life, to Thee I call!  
G Afflicted at Thy feet I fall;  
When the great water-floods prevail,  
Leave not my trembling heart to fail.

- 2 Friend of the friendless and the faint!  
Where should I lodge my deep complaint?  
Where but with Thee, whose open door  
Invites the helpless and the poor!
- 3 Did ever mourner plead with Thee,  
And Thou refuse that mourner's plea?  
Does not Thy word still fix'd remain,  
That none shall seek Thy face in vain!
- 4 Poor though I am — despised, forgot,  
Yet God, my God, forgets me not;  
And he is safe, and must succeed,  
For whom the Lord vouchsafes to plead.

464 (683).

C. X.

WHEN languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond my pains,  
And long to fly away.



- 2 Sweet to look inward, and attend  
The whispers of His love;  
Sweet to look upward to the place  
Where Jesus pleads above.
- 3 Sweet to look back, and see my name  
In life's fair book set down;  
Sweet to look forward and behold  
Eternal joys my own.
- 4 Sweet to reflect how grace divine  
My sins on Jesus laid;  
Sweet to remember that His blood  
My debt of suff'ring paid.
- 5 Sweet in His righteousness to stand,  
Which saves from second death;  
Sweet to experience, day by day,  
His Spirit's quick'ning breath.
- 6 If such the sweetness of the streams,  
What must the fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee!

ANTICIPATION OF DEATH.

465 (721).

C. M.

THERE is a house not made with hands,  
Eternal and on high;  
And here my spirit waiting stands,  
Till God shall bid it fly.

- 2 Shortly this prison of my clay  
Must be dissolved and fall,  
Then, O my soul, with joy obey  
Thy Heavenly Father's call.

- 3 'Tis He, by His almighty grace,  
That forms thee fit for heaven,  
And as an earnest of the place,  
Has His own Spirit given.
- 4 We walk by faith of joys to come,  
Faith lives upon His word;  
But while the body is our home,  
We're absent from the Lord.

466.

S. M.

- I**T is not death to die —  
To leave this weary road,  
And 'mid the brotherhood on high,  
To be at home with God.
- 2 It is not death to close  
The eye long dimm'd by tears,  
And wake in glorious repose  
To spend eternal years.
- 3 It is not death to bear  
The wrench that sets us free  
From dungeon chain, to breathe the air  
Of boundless liberty.
- 4 It is not death to fling  
Aside the sinful dust,  
And rise, on strong, exulting wing,  
To live among the just.
- 5 Jesus, thou Prince of life!  
Thy chosen cannot die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high.

467.

7s & 6s.

NO, no, it is not dying,  
To go unto our God;  
This gloomy earth forsaking,  
Our journey homeward taking  
Along the starry road.

2 No, no, it is not dying,  
Heaven's citizen to be;  
A crown immortal wearing,  
And rest unbroken sharing,  
From care and conflict free.

3 No, no, it is not dying,  
The Shepherd's voice to know;  
His sheep he ever leadeth,  
His peaceful flock He feedeth,  
Where living pastures grow.

4 No, no, it is not dying  
To wear a heavenly crown;  
Among God's people dwelling,  
The glorious triumph swelling  
Of Him whose sway we own.

5 Oh, no, this is not dying,  
Thou Saviour of mankind!  
There streams of love are flowing,  
No hindrance ever knowing;  
Here only drops we find.

468.

S. M.

ONE sweetly solemn thought  
Comes to me o'er and o'er:  
I'm nearer to my home to-day  
Than e'er I've been before:

- 2 Nearer my Father's house,  
 Where many mansions be,  
 Nearer the throne where Jesus reigns,  
 Nearer the crystal sea.
- 3 Nearer the bound of life  
 Where burdens are laid down,  
 Nearer leaving the cross of grief,  
 Nearer gaining the crown.
- 4 But lying dark between,  
 And winding through the night,  
 Flows on the deep and unknown stream,  
 That leads me to the light.
- 5 Jesus, perfect my trust,  
 Strengthen my hand of faith,  
 And be Thou near me when I stand  
 Upon the shore of death.

469 (474).

C. M.

'TIS sweet to rest in lively hope,  
 That when my change shall come,  
 Angels will hover round my bed,  
 And waft my spirit home!

- 2 There shall my disimprison'd soul  
 Behold Him and adore;  
 Be with his likeness satisfied,  
 And grieve and sin no more:
- 3 Shall see Him wear that very flesh  
 On which my guilt was lain;  
 His love intense, His merit fresh,  
 As though but newly slain.

- 4 Soon, too, my slumb'ring dust shall hear  
 The trumpet's quick'ning sound;  
 And, by my Saviour's power rebuilt,  
 At His right hand be found.
- 5 These eyes shall see Him in that day,  
 The God that died for me!  
 And all my rising bones shall say,  
 Lord, who is like to Thee!
- 6 If such the views which grace unfolds,  
 Weak as it is below,  
 What raptures must the church above,  
 In Jesus' presence know.

470.

8s.

- T**O Jesus, the crown of my hope,  
 My soul is in haste to be gone;  
 Oh, bear me, ye cherubim, up,  
 And waft me away to His throne.
- 2 My Saviour, whom absent I love;  
 Whom not having seen, I adore:  
 Whose name is exalted above  
 All glory, dominion, and power —
- 3 Dissolve Thou these bands that detain  
 My soul from her portion in Thee,  
 Ah! strike off this adamant chain,  
 And make me eternally free.
- 4 When that happy era begins,  
 When array'd in Thy glories I shine,  
 Nor grieve any more, by my sins,  
 The bosom on which I recline —

5 Oh, then shall the veil be removed!  
 And round me Thy brightness be pour'd;  
 I shall meet Him whom absent I loved,  
 I shall see Whom unseen I adored.

6 And then, never more shall the fears,  
 The trials, temptations, and woes,  
 Which darken this valley of tears,  
 Intrude on my blissful repose.

471 (873).

11s.

I WOULD not live alway : I ask not to stay  
 Where storm after storm rises dark o'er the way;  
 The few lurid mornings that dawn on us here  
 Are enough for life's woes, full enough for its cheer.

2 I would not live alway, thus fetter'd by sin;  
 Temptation without and corruption within:  
 E'en the rapture of pardon is mingled with fears,  
 And the cup of thanksgiving with penitent tears.

3 I would not live alway ; no — welcome the tomb ;  
 Since Jesus hath lain there, I dread not its gloom :  
 There sweet be my rest, till He bid me arise  
 To hail him in triumph descending the skies.

4 Who, who would live alway, away from his God ;  
 Away from yon heaven, that blissful abode,  
 Where the rivers of pleasure flow o'er the bright  
 plains,  
 And the noontide of glory eternally reigns?

5 Where the saints of all ages in harmony meet  
 Their Saviour and brethren, transported to greet ;  
 While anthems of rapture unceasingly roll,  
 And the smile of the Lord is the feast of the soul.

472.

L. M.

THEY come, God's messengers of love,  
They come from realms of peace above,  
From homes of never-fading light,  
From blissful mansions ever bright.

2 They come to watch around us here,  
To soothe our sorrow, calm our fear;  
And whisper to the willing heart,  
"O Christian soul, in peace depart."

3 Blest Jesus, Thou whose groans and tears  
Have sanctified frail nature's fears,  
To earth in bitter sorrow weigh'd,  
Thou didst not scorn Thine angels' aid:

4 An angel guard to us supply,  
When on the bed of death we lie;  
And by Thine own almighty power,  
Oh, shield us in the last dread hour.

473.

C. M.

THERE is an hour when I must part  
From all I hold most dear;  
And life, with its best hopes, will then  
As nothingness appear.

2 There is an hour when I must sink  
Beneath the stroke of death;  
And yield to Him who gave it first,  
My struggling vital breath.

3 There is an hour when I must stand  
Before the judgment-seat;  
And all my sins, and all my foes,  
In awful vision meet.



4 There is an hour when I must look  
 On one Eternity;  
 And nameless woe, or blissful life,  
 My endless portion be.

5 O Saviour, then in all my need  
 Be near, be near to me!  
 And let my soul, by steadfast faith,  
 Find life and heaven in Thee.

474.

8s &amp; 7s.

MY days are gliding swiftly by,  
 And I, a pilgrim stranger,  
 Would not detain them as they fly,  
 Those hours of toil and danger:  
 For now we stand on Jordan's strand;  
 Our friends are passing over;  
 And, just before, the shining shore  
 We may almost discover.

2 Our absent King the watchword gave,  
 "Let every lamp be burning;"  
 We look afar across the wave,  
 Our distant home discerning.  
 For now, etc.

3 Should coming day be dark and cold,  
 We will not yield to sorrow,  
 For hope will sing with courage bold,  
 "There's glory on the morrow."  
 For now, etc.

4 Let storms of woe in whirlwinds rise,  
 Each cord on earth to sever,  
 There — bright and joyous in the skies,  
 There — is our home forever:  
 For now, etc.

475 (703).

C. M.

THEE we adore, Eternal Name!  
And humbly own to Thee  
How feeble is our mortal frame,  
What dying worms are we!

2 Our wasting lives are short'ning still,  
As months and days increase;  
And ev'ry beating pulse we tell  
Leaves but the number less.

3 Great God! on what a slender thread  
Hang everlasting things!  
Th' eternal state of all the dead  
Upon life's feeble strings.

4 Infinite joy, or endless woe  
Attends on every breath;  
And yet, how unconcern'd we go  
Upon the brink of death!

5 Waken, O Lord, our drowsy sense,  
To walk this dangerous road!  
And if our souls are hurried hence,  
May they be found with God.

476 (709).

S. M.

AND must this body die?  
This mortal frame decay?  
And must these active limbs of mine  
Lie mould'ring in the clay?

2 God, my Redeemer, lives,  
And often, from the skies,  
Looks down and watches all my dust,  
Till He shall bid it rise.

3 Array'd in glorious grace  
 Shall these vile bodies shine,  
 And ev'ry shape, and ev'ry face,  
 Look heavenly and divine.

4 These lively hopes we owe  
 To Jesus' dying love;  
 We would adore His grace below,  
 And sing His power above.

5 Dear Lord, accept the praise  
 Of these our humble songs,  
 Till tunes of nobler sounds we raise  
 With our immortal tongues.

477 (708).

L. M.

WHY should we start and fear to die?  
 What tim'rous worms we mortals are!  
 Death is the gate of endless joy,  
 And yet we dread to enter there.

2 The pains, the groans, and dying strife,  
 Fright our approaching souls away:  
 Still we shrink back again to life,  
 Fond of our prison and our clay.

3 Oh, if my Lord would come and meet,  
 My soul should stretch her wings in haste,  
 Fly fearless through death's iron gate,  
 Nor feel the terrors as she pass'd.

4 Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head,  
 And breathe my life out sweetly there.

478 (726).

C. M.

**B**ENEATH our feet and o'er our head  
Is equal warning given;  
Beneath us lie the countless dead,  
And far above is heaven.

2 Death rides on ev'ry passing breeze,  
And lurks in ev'ry flower;  
Each season has its own disease,  
Its peril ev'ry hour.

3 Turn, sinner, turn: thy danger know:  
Where'er thy foot can tread,  
The earth rings hollow from below,  
And warns thee of her dead.

4 Turn, Christian, turn: thy soul apply  
To truths which hourly tell  
That they who underneath thee lie  
Shall live in heaven — or hell.

479 (298).

C. M.

**W**HEN, rising from the bed of death,  
O'erwhelm'd with guilt and fear,  
I see my Maker face to face,  
Oh, how shall I appear!

2 If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror shrinks,  
And trembles at the thought: —

3 When thou, O Lord! shalt stand disclosed  
In majesty severe,  
And sit in judgment on my soul,  
Oh, how shall I appear!

4 But there's forgiveness, Lord, with Thee;  
 Thy nature is benign:  
 Thy pard'ning mercy I implore,  
 For mercy, Lord, is Thine.

5 Oh, let Thy boundless mercy shine  
 On my benighted soul!  
 Correct my passions, mend my heart,  
 And all my fears control.

6 And may I taste Thy richer grace,  
 In that decisive hour,  
 When Christ to judgment shall descend  
 And time shall be no more.

480 (698).

S. M.

OH, where shall rest be found,  
 Rest for the weary soul?  
 'T were vain the ocean's depths to sound,  
 Or pierce to either pole.

2 The world can never give  
 The bliss for which we sigh:  
 'T is not the whole of life to live,  
 Nor all of death to die.

3 Beyond this vale of tears  
 There is a life above,  
 Unmeasured by the flight of years —  
 And all that life is love.

4 There is a death whose pang  
 Outlasts the fleeting breath:  
 Oh, what eternal horrors hang  
 Around the second death!

5 Lord God of truth and grace!  
 Teach us that death to shun:  
 Lest we be driven from Thy face,  
 And evermore undone.

6 Here would we end our quest;  
 Alone are found in Thee  
 The life of perfect love, the rest  
 Of immortality.

PEACE OR TRIUMPH IN DEATH.

481 (986).

L. M.

HOW blest the righteous when he dies!  
 When sinks a weary soul to rest!  
 How mildly beam the closing eyes!  
 How gently heaves th' expiring breast!

2 So fades a summer cloud away;  
 So sinks the gale when storms are o'er;  
 So gently shuts the eye of day;  
 So dies a wave along the shore.

3 A holy quiet reigns around,  
 A calm which life nor death destroys;  
 And nought disturbs that peace profound  
 Which his unfetter'd soul enjoys.

4 Farewell, conflicting hopes and fears,  
 Where lights and shades alternate dwell;  
 How bright th' unchanging morn appears!  
 Farewell, inconstant world, farewell!

5 Life's labor done, as sinks the clay,  
 Light from its load the spirit flies,  
 While heaven and earth combine to say,  
 "How blest the righteous when he dies!"

482.

7s.

PALMS of Glory, raiment bright,  
 Crowns that never fade away,  
 Gird and deck the saints in light;  
 Priests, and kings, and conquerors, they.

2 Yet the conquerors bring their palms  
 To the Lamb amid the throne,  
 And proclaim in joyful psalms,  
 Victory through His cross alone.

3 Kings for harps their crowns resign,  
 Crying, as they strike the chords—  
 "Take the kingdom; it is Thine,  
 King of kings, and Lord of lords."

4 Round the altar, priests confess,  
 If their robes are white as snow,  
 'Twas their Saviour's righteousness,  
 And His blood, that made them so.

## SPECIAL OCCASIONS.

## THE REFORMATION.

483 (963).

S. M.

GREAT is the Lord our God,  
 And let His praise be great;  
 He makes the church His own abode,  
 His most delightful seat.

2 In Zion God is known,  
 A refuge in distress:  
 How bright has His salvation shone  
 Through all her palaces!



- 3 When kings against her join'd,  
 And saw the Lord was there,  
 In wild confusion of the mind,  
 They fled with hasty fear.
- 4 Oft have our fathers told,  
 Our eyes have often seen,  
 How well our God secures the fold  
 Where His own sheep have been.
- 5 In ev'ry new distress  
 We'll to His house repair;  
 We'll call to mind His wondrous grace  
 And seek deliverance there.

484 (967). 8s, 7s & 4.

**Z**ION stands with hills surrounded —  
 Zion, kept by power divine;  
 All her foes shall be confounded,  
 Though the world in arms combine:  
 Happy Zion,  
 What a favored lot is thine!

- 2 In the furnace God may prove thee,  
 Thence to bring thee forth more bright,  
 But can never cease to love thee;  
 Thou art precious in His sight:  
 God is with thee —  
 God, thine everlasting light.

CORNER-STONE LAYING.

485 (594). L. M.

**H**ERE, in Thy name, eternal God,  
 We build this earthly house for Thee;  
 Oh, choose it for Thy fix'd abode,  
 And guard it from all error free.

- 2 Here, when Thy people seek Thy face,  
 And dying sinners pray to live,  
 Hear Thou in heaven, Thy dwelling-place,  
 And when Thou hearest, Lord, forgive.
- 3 Here, when Thy messengers proclaim  
 The blessed gospel of Thy Son,  
 Still by the power of His great name  
 Be mighty signs and wonders done.
- 4 Thy glory never hence depart;  
 Yet choose not, Lord, this house alone;  
 Thy kingdom come to ev'ry heart;  
 In ev'ry bosom fix Thy throne.

486.

L. M.

- O LORD of hosts, whose glory fills  
 The bounds of the eternal hills,  
 And yet vouchsafes, in Christian lands,  
 To dwell in temples made with hands;
- 2 Grant that all we, who here to-day  
 Rejoicing this foundation lay,  
 May be in very deed Thine own,  
 Built on the precious Corner-stone.
- 3 Endue the creatures with Thy grace,  
 That shall adorn Thy dwelling-place;  
 The beauty of the oak and pine,  
 The gold and silver, make them Thine.
- 4 To Thee they all pertain; to Thee  
 The treasures of the earth and sea;  
 And when we bring them to Thy throne  
 We but present Thee with Thine own.
- 5 The heads that guide endue with skill;  
 The hands that work preserve from ill;

That we, who these foundations lay,  
May raise the topstone in its day.

- 6 Both now and ever, Lord, protect  
The temple of Thine own elect;  
Be Thou in them, and they in Thee,  
O ever-blessed Trinity!

487.

H. M.

CHRIST is our Corner-stone,  
On Him alone we build,  
With His true saints alone  
The courts of heaven are filled;  
On His great love our hopes we place,  
Of present grace and joys above.

- 2 Oh, then with hymns of praise  
These hallowed courts shall ring:  
Our voices we will raise  
The Three in One to sing,  
And thus proclaim in joyful song,  
Both loud and long, that glorious Name.

- 3 Here, gracious God, do Thou  
For evermore draw nigh;  
Accept each faithful vow,  
And mark each suppliant sigh;  
In copious shower, on all who pray,  
Each holy day Thy blessings pour.

- 4 Here may we gain from heaven  
The grace which we implore,  
And may that grace once given,  
Be with us evermore,—  
Until that day when all the blest  
To endless rest are called away.

## DEDICATION OF CHURCHES.

488 (929).

7s.

LORD of hosts, to Thee we raise  
 Here a house of prayer and praise;  
 Thou Thy people's hearts prepare  
 Here to meet for praise and prayer.

2 Let the living here be fed  
 With Thy word, the heavenly bread;  
 Here reveal Thy mercy sure,  
 While the sun and moon endure.

3 Hallelujah! — earth and sky  
 To the joyful sound reply;  
 Hallelujah! — hence ascend  
 Prayer and praise till time shall end.

489 (597).

C. M.

DEAR Shepherd of Thy people, here  
 Thy presence now display;  
 As Thou hast given a place for prayer,  
 So give us hearts to pray.

2 Show us some token of Thy love,  
 Our fainting hope to raise;  
 And pour Thy blessings from above,  
 That we may render praise.

3 Within these walls let holy peace,  
 And love, and concord dwell;  
 Here give the troubled conscience ease,  
 The wounded spirit heal.

4 The feeling heart, the melting eye,  
 The humbled mind bestow;  
 And shine upon us from on high,  
 To make our graces grow!

- 5 May we in faith receive Thy word,  
 In faith present our prayers ;  
 And, in the presence of our Lord,  
 Unbosom all our cares.

490 (931).

C. M.

- TO Thee this temple we devote,  
 Our Father and our God ;  
 Accept it Thine, and seal it now  
 Thy Spirit's blest abode.
- 2 Here may the prayer of faith ascend,  
 The voice of praise arise ;  
 Oh, may each lowly service prove  
 Accepted sacrifice.
- 3 Here may the sinner learn his guilt,  
 And weep before his Lord ;  
 Here pardon'd, sing a Saviour's love,  
 And here his vows record.
- 4 Here may affliction dry the tear,  
 And learn to trust in God ;  
 Convinced it is a Father smites,  
 And love that guides the rod.
- 5 Peace be within these sacred walls,  
 Prosperity be here,  
 Still smile upon Thy people, Lord,  
 And evermore be near.

491.

8s & 7s.

COME Thou now, and be among us,  
 Lord and Maker, while we pray ;  
 Let Thy presence fill the temple  
 Which we dedicate to-day ;

And, Thyself its Consecrator,  
Dwell within its walls always.

2 Grant that all Thy faithful people  
May Thy truer temple be;  
Neither flesh, nor soul, nor spirit  
Know another Lord than Thee;  
But, to Thee once dedicated,  
Serve Thee everlastingly.

3 Here our souls, as Thy true altars,  
Deign to hallow and to bless,  
O Thou future Judge of all men,  
With Thy grace and holiness:  
That Thy gifts, sent down from heaven,  
We may evermore possess.

4 Praise and honor to the Father;  
Praise and honor to the Son;  
Praise and honor to the Spirit,  
Ever Three and ever One;  
Consubstantial, coeternal,  
While unending ages run.

492.

8s &amp; 7s.

CHRIST, Thou art the Sure Foundation,  
Thou the Head and Corner-stone;  
Chosen of the Lord, and precious,  
Binding all the Church in one;  
Thou Thy Zion's help forever,  
And her confidence alone.

2 To this temple, where we call Thee,  
Come, O Lord of Hosts, to-day!  
With Thy wonted loving kindness  
Hear Thy servants as they pray;  
And Thy fullest benediction  
Shed within these walls always.

- 3 Here vouchsafe to all Thy servants  
 What they ask of Thee to gain,  
 What they gain from Thee forever  
 With the blessed to retain,  
 And hereafter in Thy glory  
 Evermore with Thee to reign.
- 4 Praise and honor to the Father,  
 Praise and honor to the Son,  
 Praise and honor to the Spirit,  
 Ever Three and ever One;  
 One in might, and one in glory,  
 While eternal ages run.

## MARRIAGE.

493 (646).

L. M.

- WITH grateful hearts and tuneful lays,  
 We bow before th' eternal throne,  
 And offer up our humble praise  
 To Him whose name is God alone.
- 2 On this auspicious hour draw near,  
 And shed Thy richest blessings down;  
 Fill ev'ry heart with love sincere,  
 And all Thy faithful mercies crown.
- 3 Grant now Thy presence, gracious Lord,  
 And hearken to our fervent prayer;  
 The nuptial vow in heaven record,  
 And bless the newly married pair.
- 4 Oh, guide them safe this desert through,  
 'Mid all the cares of life and love,  
 At length, with joy, Thy face to view,  
 In fairer, better worlds above.



494.

C. M.

WE join to pray, with wishes kind,  
 A blessing, Lord, from Thee,  
 On those who now the bands have twined  
 Which ne'er may broken be.

2 We know that scenes not always bright  
 Must unto them be given;  
 But over all give Thou the light  
 Of love, and truth, and heaven.

3 Still hand in hand, their journey through,  
 Joint pilgrims may they go;  
 Mingling their joys as helpers true,  
 And sharing every woe.

4 May each in each still feed the flame  
 Of pure and holy love;  
 In faith and trust and heart the same,  
 The same their home above.

## TEMPERANCE.

495.

S. M.

MOURN for the thousands slain,  
 The youthful and the strong;  
 Mourn for the wine-cup's fearful reign,  
 And the deluded throng.

2 Mourn for the tarnish'd gem —  
 For reason's light divine,  
 Quench'd from the soul's bright diadem,  
 Where God had bid it shine.

3 Mourn for the lost — but call,  
 Call to the strong, the free;  
 Rouse them to shun that dreadful fall;  
 And to the Refuge flee.

- 4 Mourn for the lost — but pray,  
Pray to our God above,  
To break the fell destroyer's sway,  
And show His saving love.

## HYMNS FOR THE YOUNG.

496.

8s, 6s &amp; 7.

A ROUND the throne of God in heaven,  
Thousands of children stand,  
Children whose sins are all forgiven,  
A holy, happy band,  
Singing glory, glory,  
Glory be to God on high.

- 2 In flowing robes of spotless white  
See every one array'd;  
Dwelling in everlasting light,  
And joys that never fade,  
Singing, &c.

- 3 What brought them to that world above,  
That heaven so bright and fair,  
Where all is peace, and joy, and love ; —  
How came those children there?  
Singing, &c.

- 4 Because the Saviour shed His blood,  
To wash away their sin ;  
Bathed in that pure and precious flood,  
Behold them white and clean !  
Singing, &c.

- 5 On earth they sought the Saviour's grace,  
On earth they loved His name ;  
So now they see His blessed face,  
And stand before the Lamb,  
Singing, &c.

497 (950). C. M.

HOW happy are the young who hear  
Instruction's warning voice;  
And who celestial wisdom make  
Their early, only choice.

2 For she has treasures greater far  
Than east or west unfold;  
And her rewards more precious are  
Than all their stores of gold.

3 She guides the young with innocence  
In pleasure's path to tread;  
A crown of glory she bestows  
Upon the aged head.

4 According as her labors rise,  
So her rewards increase;  
Her ways are ways of pleasantness,  
And all her paths are peace.

498. 8s, 7s & 4.

SAVIOUR, like a Shepherd lead us,  
Much we need Thy tend'rest care;  
In Thy pleasant pastures feed us,  
For our use Thy folds prepare;  
Blesséd Jesus,  
Thou hast bought us, Thine we are.

2 Thou hast promised to receive us,  
Poor and sinful though we be;  
Thou hast mercy to relieve us,  
Grace to cleanse, and power to free;  
Blesséd Jesus,  
Let us early turn to Thee.

- 3 Early let us seek Thy favor,  
Early let us do Thy will ;  
Blesséd Lord and only Saviour,  
With Thy love our bosoms fill :  
Blesséd Jesus,  
Thou hast loved us, love us still.

499.

11, 9, 12, 9.

I THINK, when I read that sweet story of old,  
When Jesus was here among men,  
How He call'd little children as lambs to His fold,  
I should like to have been with them then.

- 2 I wish that His hands had been placed on my head,  
That His arms had been thrown around me,  
And that I might have seen His kind look when He  
said,  
“ Let the little ones come unto Me.”
- 3 Yet still to His footstool in prayer I may go,  
And ask for a share in His love ;  
And if I thus earnestly seek Him below,  
I shall see Him and hear Him above, —
- 4 In that beautiful place He is gone to prepare  
For all who are wash'd and forgiven ;  
And many dear children are gathering there,  
“ For of such is the kingdom of heaven.”
- 5 I long for the joys of that glorious time,  
The sweetest, and brightest, and best,  
When the dear little children of every clime  
Shall crowd to His arms and be blessed.

500.

7s.

GENTLE Jesus, meek and mild,  
 G Look upon a little child;  
 Pity my simplicity,  
 Suffer me to come to Thee.

- 2 Hide me, from all evil hide,  
 Self, and stubbornness, and pride;  
 Let me live without offence;  
 Guard my helpless innocence.
- 3 Loving Jesus, gentle Lamb,  
 In Thy gracious hands I am;  
 Make me, Saviour, what Thou art;  
 Live Thyself within my heart.
- 4 I shall then show forth Thy praise;  
 Serve Thee all my happy days;  
 Then the world shall always see  
 Christ the holy Child in me.

501.

S. M.

WITH humble heart and tongue,  
 W Our God, to Thee we pray,  
 Oh, make us learn while we are young,  
 How we may cleanse our way.

- 2 Make us, unguarded youth,  
 The objects of Thy care,  
 Help us to choose the way of truth,  
 And fly from every snare.
- 3 Our hearts, to folly prone,  
 Renew by power divine,  
 Unite them to Thyself alone,  
 And make us wholly Thine.

- 4 Oh, let Thy word of grace  
 Our warmest thoughts employ,  
 Be this through all our foll'wing days,  
 Our treasure and our joy.
- 5 To what Thy laws impart,  
 Be our whole soul inclined;  
 Oh, let them dwell within our heart,  
 And sanctify our mind.
- 6 May Thy young servants learn  
 By these to cleanse their way;  
 And may we here the path discern  
 That leads to endless day.

502.

C. M.

- D**EAR Jesus, ever at my side,  
 How loving must Thou be,  
 To leave Thy home in heaven to guard  
 A little child like me.
- 2 I cannot feel Thee touch my hand,  
 With pressure light and mild,  
 To check me as my mother did,  
 When I was but a child:
- 3 But I have felt Thee in my thoughts,  
 Rebuking sin for me;  
 And when my heart loves God, I know  
 The sweetness is from Thee.
- 4 And when, dear Saviour, I kneel down,  
 Morning and night, to prayer,  
 Something there is within my heart  
 Which tells me Thou art there,

- 5 Yes! when I pray, Thou prayest too —  
 Thy prayer is all for me;  
 But when I sleep, Thou sleepest not,  
 But watchest patiently.
- 6 To God the Father glory be,  
 And to His only Son;  
 The same, O Holy Ghost, to Thee,  
 While ceaseless ages run!

503.

7s &amp; 6s.

- WHEN, His salvation bringing,  
 To Zion Jesus came,  
 The children all stood singing  
 Hosanna to His name.  
 Nor did their zeal offend Him,  
 But as He rode along,  
 He let them still attend Him,  
 And smiled to hear their song.
- 2 And since the Lord retaineth  
 His love for children still,  
 Though now as King He reigneth  
 On Zion's heavenly hill:  
 We'll flock around His banner,  
 Who sits upon the throne,  
 And cry aloud "Hosanna  
 To David's royal Son."
- 3 For should we fail proclaiming  
 Our Great Redeemer's praise,  
 The stones, our silence shaming,  
 Might well hosanna raise.  
 But shall we only render  
 The tribute of our words?  
 No! while our hearts are tender,  
 They, too, shall be the Lord's.



## PARENTS AND CHILDREN.

504 (654).

L. M.

DEAR Saviour, if these lambs should stray  
 From Thy secure enclosure's bound,  
 And, lured by worldly joys away,  
 Among the thoughtless crowd be found ;

2 Remember still that they are Thine,  
 That Thy dear sacred name they bear ;  
 Think that the seal of love divine,  
 The sign of cov'nant grace they wear.

3 In all their erring, sinful years,  
 Oh, let them ne'er forgotten be ;  
 Remember all the prayers and tears  
 Which made them consecrate to Thee.

4 And when these lips no more can pray,  
 These eyes can weep for them no more,  
 Turn Thou their feet from folly's way,  
 The wand'ers to Thy fold restore.

505.

L. M.

GREAT Saviour, who didst condescend  
 Young children in Thine arms t' embrace,  
 Still prove Thyself the infants' friend,  
 Baptize them with Thy cleansing grace.

2 Whilst in the slippery paths of youth,  
 Be Thou their Guardian and their Guide,  
 That they, directed by Thy truth,  
 May never from Thy precepts slide.

3 To love Thy word their hearts incline,  
 To understand it, light impart ;  
 O Saviour, consecrate them Thine,  
 Take full possession of their heart.

## 506 (949).

7s.

GOD of mercy, hear our prayer,  
 GOD For the children Thou hast given,  
 Let them all Thy blessings share,  
 Grace on earth and bliss in heaven.

2 Cleanse their souls from ev'ry stain,  
 Through the Saviour's precious blood;  
 Let them all be born again,  
 And be reconciled to God.

3 For this mercy, Lord, we cry;  
 Bend Thine ever-gracious ear;  
 While on Thee our souls rely,  
 Hear our prayer, in mercy hear.

## 507 (951).

C. M. D.

BY cool Siloam's shady rill  
 How sweet the lily grows;  
 How sweet the breath beneath the hill  
 Of Sharon's dewy rose;  
 And such the child whose early feet  
 The paths of peace have trod,  
 Whose secret heart with influence sweet,  
 Is upward drawn to God.

2 By cool Siloam's shady rill,  
 The lily must decay;  
 The rose that blooms beneath the hill  
 Must shortly fade away;  
 And soon, too soon, the wintry hour  
 Of man's maturer age  
 May shake the soul with sorrow's power,  
 And stormy passion's rage.

3 O Thou, whose infancy was found  
 With heavenly rays to shine,

Whose years, with changeless virtue crown'd,  
Were all alike divine —  
Dependent on Thy bounteous breath,  
We seek Thy grace alone;  
In childhood, manhood, and in death,  
To keep us still Thine own.

## FAMILY WORSHIP.

## MORNING HYMNS.

508 (616).

C. M.

LORD of my life! oh, may Thy praise  
Employ my noblest powers,  
Whose goodness lengthens out my days,  
And fills the circling hours!

2 Preserved by Thine Almighty arm,  
I pass the shades of night,  
Serene and safe from ev'ry harm,  
And see returning light.

3 Oh, let the same Almighty care  
My waking hours attend;  
From ev'ry trespass, ev'ry snare,  
My heedless steps defend.

4 Smile on my minutes as they roll,  
And guide my future days;  
And let Thy goodness fill my soul  
With gratitude and praise.

509 (942).

C. M.

LORD, in the morning Thou shalt hear  
My voice ascending high;  
To Thee will I direct my prayer,  
To Thee lift up mine eye; —

- 2 Up to the hills, where Christ is gone  
To plead for all His saints,  
Presenting at His Father's throne  
Our songs and our complaints.
- 3 Thou art a God, before whose sight  
The wicked shall not stand;  
Sinners shall ne'er be Thy delight,  
Nor dwell at Thy right hand.
- 4 But to Thy house will I resort,  
To taste Thy mercies there;  
I will frequent Thy holy court,  
And worship in Thy fear.
- 5 Oh, may Thy Spirit guide my feet  
In ways of righteousness;  
Make ev'ry path of duty straight  
And plain before my face.

510 (618).

S. M.

- SEE how the rising sun  
Pursues his shining way,  
And wide proclaims his Maker's praise,  
With ev'ry bright'ning ray.
- 2 Thus would my rising soul  
Its heavenly parent sing,  
And to its great Original  
The humble tribute bring.
- 3 Serene I laid me down  
Beneath His guardian care;  
I slept, and I awoke, and found  
My kind Preserver near!

- 4 My life I would anew  
Devote, O Lord, to Thee,  
And in Thy blesséd presence spend  
A long eternity.

511 (622).

S. M.

WE lift our hearts to Thee,  
O Day-star from on high!  
The sun itself is but Thy shade,  
Yet cheers both earth and sky.

- 2 Oh, let Thy rising beams  
The night of sin disperse,  
The mists of error and of vice  
Which shade the universe!
- 3 How beauteous nature now!  
How dark and sad before!  
With joy we view the pleasing change,  
And nature's God adore.
- 4 Oh, may no gloomy crime  
Pollute the rising day;  
May Jesus' blood, like morning dew,  
Wash all our stains away.
- 5 To God, the Father, Son,  
And Spirit, One in Three,  
Be glory, as it was, is now,  
And shall for ever be.

512 (612).

L. M.

MY God, how endless is Thy love!  
Thy gifts are ev'ry ev'ning new,  
And morning mercies from above  
Gently descend like early dew.

2 Thou spread'st the curtain of the night,  
Great Guardian of my sleeping hours;  
Thy sov'reign word restores the light,  
And quickens all my drowsy powers.

3 I yield myself to Thy command,  
To Thee devote my nights and days;  
Perpetual blessings from Thy hand  
Demand perpetual hymns of praise.

513 (941). L. M.

WHEN, streaming from the eastern skies,  
The morning light salutes mine eyes,  
O Sun of righteousness divine!  
On me, with beams of mercy, shine.

2 When each day's scenes and labors close,  
And wearied nature seeks repose,  
With pard'ning mercy richly blest,  
Guard me, my Saviour, while I rest.

3 And, at my life's last setting sun,  
My conflicts o'er, my labors done,  
Jesus, Thy heavenly radiance shed  
To cheer and bless my dying-bed.

514 (615). C. M.

HOSANNA with a cheerful sound  
To God's upholding hand!  
Ten thousand snares our path surround,  
And yet secure we stand.

2 How wondrous is that mighty power  
Which form'd us with a word!  
And ev'ry day and ev'ry hour  
We lean upon the Lord.

3 The rising morn cannot assure  
That we shall end the day;  
For death stands ready at the door  
To take our lives away.

4 God is our Sun, whose daily light  
Our joy and safety brings;  
Our feeble frame lies safe at night  
Beneath His sheltering wings.

515 (621).

L. M.

A WAKE, my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and joyful rise  
To pay thy morning sacrifice.

2 By influence of the light divine,  
Let thy own light to others shine;  
Reflect all heaven's propitious rays  
In ardent love and cheerful praise.

3 Lord! I my vows to Thee renew:  
Disperse my sins as morning dew;  
Guard my first springs of thought and will,  
And with Thyself my spirit fill.

4 Direct, control, suggest, this day,  
All I design to do or say;  
That all my powers, with all their might,  
In Thy sole glory may unite.

5 All praise to Thee, who safe hast kept,  
And hast refresh'd me, while I slept!  
Grant, Lord, when I from death shall wake,  
I may of endless light partake.



516.

7s.

CHRIST, whose glory fills the skies,  
 Christ the true, the only light,  
 Sun of Righteousness, arise,  
 Triumph o'er the shades of night!  
 Day-Spring, from on high, be near!  
 Day-Star, in my heart appear!

2 Dark and cheerless is the morn  
 Unaccompanied by Thee;  
 Joyless is the day's return,  
 Till Thy mercy's beams I see;  
 Till they inward light impart,  
 Cheer my eyes and warm my heart.

3 Visit, then, this soul of mine,  
 Pierce the gloom of sin and grief!  
 Fill me, Radiancy Divine,  
 Scatter all my unbelief!  
 More and more Thyself display,  
 Shining to the perfect day.

517.

L. 99.

FORTH in Thy name, O Lord, we go,  
 Our daily labor to pursue;  
 Thee, only Thee, resolved to know,  
 In all we think, or speak, or do.

2 Still would we bear Thy easy yoke,  
 And every moment watch and pray;  
 Would still to things eternal look,  
 And hasten to Thy glorious day.

3 For Thee alone we would employ  
 Whate'er Thy bounteous grace hath given;  
 Would tread our course with even joy,  
 And closely walk with Thee to heaven.

## 518 (623).

7s.

NOW the shades of night are gone,  
 Now the morning light is come;  
 Lord, may we be Thine to-day,  
 Drive the shades of sin away.

2 Fill our souls with heavenly light,  
 Banish doubt and cleanse our sight;  
 In Thy service, Lord, to-day,  
 Help us labor, help us pray.

3 Keep our haughty passions bound;  
 Save us from our foes around;  
 Going out and coming in,  
 Keep us safe from ev'ry sin.

4 When our work of life is past,  
 Oh, receive us all at last!  
 Night of sin will be no more,  
 When we reach the heavenly shore.

## EVENING HYMNS.

## 519 (631).

L. M.

GLORY to Thee, my God, this night,  
 For all the blessings of the light;  
 Keep me, oh, keep me, King of kings,  
 Under Thine own almighty wings.

2 Forgive me, Lord, for Thy dear Son,  
 The ills that I this day have done;  
 That with the world, myself, and Thee;  
 I, ere I sleep, at peace may be.

3 Teach me to live, that I may dread  
 The grave as little as my bed;  
 Teach me to die, that so I may  
 With joy behold the judgment-day.

4 Lord, let my soul for ever share  
 The bliss of Thy paternal care;  
 'Tis heaven on earth, 'tis heaven above,  
 To see Thy face and sing Thy love.

5 Praise God, from whom all blessings flow;  
 Praise Him, all creatures here below;  
 Praise Him above, ye heavenly host,  
 Praise Father, Son, and Holy Ghost.

520.

8s &amp; 7s.

S AVIOUR, breathe an ev'ning blessing,  
 Ere repose our spirits seal;  
 Sin and want we come confessing,  
 Thou canst save, and Thou canst heal;  
 Though destruction walk around us,  
 Though the arrow near us fly,  
 Angel-guards from Thee surround us,  
 We are safe if Thou art nigh.

2 Though the night be dark and dreary,  
 Darkness cannot hide from Thee;  
 Thou art He who, never weary,  
 Watchest where Thy people be;  
 Should swift death this night o'ertake us,  
 And our couch become our tomb,  
 May the morn in heaven awake us,  
 Clad in light and deathless bloom.

521 (629).

L. M.

T HUS far the Lord has led me on;  
 Thus far His power prolongs my days:  
 And ev'ry ev'ning shall make known  
 Some fresh memorial of His grace.

- 2 Much of my time has run to waste,  
And I, perhaps, am near my home;  
But He forgives my follies past,  
And strength supplies for days to come.
- 3 I lay my body down to sleep;  
Peace is the pillow of my head:  
His ever-watchful eye will keep  
Its constant guard around my bed.
- 4 Faith in His name forbids my fear;  
Oh, may Thy presence ne'er depart!  
And in the morning may I bear  
Thy loving-kindness on my heart!

522 (635).

S. M.

- THE day is past and gone,  
The ev'ning shades appear,  
Oh, may I ever keep in mind  
The night of death draws near.
- 2 Lord, keep me safe this night,  
Secure from all my fears;  
May angels guard me while I sleep,  
Till morning light appears.
- 3 And when I early rise,  
To view th' unwearied sun,  
May I set out to win the prize,  
And after glory run.
- 4 That when my days are past,  
And I from time remove,  
Lord, I may in Thy bosom rest,  
The bosom of Thy love.

523.

7s.

FOR the mercies of the day,  
 For this rest upon our way,  
 Thanks to Thee alone be given,  
 Lord of earth and King of heaven!

- 2 Cold our services have been,  
 Mingled every prayer with sin;  
 But Thou canst and wilt forgive;  
 By Thy grace alone we live.
- 3 While this thorny path we tread,  
 May Thy love our footsteps lead;  
 When our journey here is past,  
 May we rest with Thee at last.
- 4 Let these earthly Sabbaths prove  
 Foretastes of our joys above;  
 While their steps Thy children bend  
 To the rest which knows no end.

524 (637).

C. M.

NOW, from the altar of our hearts  
 Let incense-flames arise;  
 Assist us, Lord, to offer up  
 Our ev'ning sacrifice.

- 2 Awake, our love, awake our joy;  
 Awake, our hearts and tongue:  
 Sleep not when mercies loudly call,  
 Break forth into a song.
- 3 Minutes and mercies multiplied  
 Have made up all this day;  
 Minutes came quick, but mercies were  
 More fleet and free than they.

- 4 New time, new favors, and new joys,  
Do a new song require;  
Till we shall praise Thee as we would,  
Accept our heart's desire.

525.

8s.

INSPIRER and Hearer of prayer,  
Thou Shepherd and Guardian of Thine,  
My all to Thy covenant care  
I, sleeping or waking, resign.

- 2 If Thou art my Shield and my Sun,  
The night is no darkness to me;  
And fast as my minutes roll on,  
They bring me but nearer to Thee.
- 3 A sovereign Protector I have,  
Unseen, yet forever at hand;  
Unchangeably faithful to save,  
Almighty to rule and command.
- 4 His smiles and His comforts abound,  
His grace, as the dew, shall descend;  
And walls of salvation surround  
The soul He delights to defend.

526 (945).

L. M.

GREAT God! to Thee my evening song  
With humble gratitude I raise:  
Oh, let Thy mercy tune my tongue,  
And fill my heart with lively praise.

- 2 My days, unclouded as they pass,  
And ev'ry onward rolling hour,  
Are monuments of wondrous grace,  
And witness to Thy love and power.

- 3 And yet this thoughtless, wretched heart,  
Too oft regardless of Thy love,  
Ungrateful, can from Thee depart,  
And from the path of duty rove.
- 4 Seal my forgiveness in the blood  
Of Christ, my Lord; His name alone  
I plead for pardon, gracious God,  
And kind acceptance at Thy throne.
- 5 With hope in Him mine eyelids close,  
With sleep refresh my feeble frame;  
Safe in Thy care may I repose,  
And wake with praises to Thy name.

527 (640).

C. M.

- GREAT Sov'reign, let mine evening song  
Like holy incense rise!  
Assist the off'rings of my tongue  
To reach the lofty skies.
- 2 Through all the dangers of the day  
Thy hand was still my guard,  
And still to drive my wants away  
Thy mercies stood prepared.
- 3 Perpetual blessings from above  
Encompass'd me around,  
But, oh! how few returns of love  
Hath my Creator found.
- 4 What have I done for Him that died  
To save my wretched soul?  
How are my follies multiplied,  
Fast as my minutes roll!



- 5 Lord, with this guilty heart of mine  
To Thy dear cross I flee,  
And to Thy grace my soul resign,  
To be renew'd by Thee.

528.

S. M.

- THE day, O Lord, is spent;  
Abide with us, and rest;  
Our hearts' desires are fully bent  
On making Thee our guest.
- 2 We have not reach'd that land,  
That happy land, as yet,  
Where holy angels round Thee stand,  
Whose sun can never set.
- 3 Our sun is sinking now;  
Our day is almost o'er;  
O Sun of Righteousness, do Thou  
Shine on us evermore.

529.

8s &amp; 7s.

- HEAR my prayer, O Heavenly Father,  
Ere I lay me down to sleep;  
Bid Thy angels, pure and holy,  
Round my bed their vigil keep.
- 2 Great my sins are, but Thy mercy  
Far outweighs them ev'ry one;  
Down before Thy cross I cast them,  
Trusting in Thy help alone.
- 3 Keep me, through this night of peril,  
Underneath its boundless shade;  
Take me to Thy rest, I pray Thee,  
When my pilgrimage is made!

- 4 None shall measure out Thy patience  
     By the span of human thought;  
 None shall bound the tender mercies  
     Which Thy Holy Son hath wrought.
- 5 Pardon all my past transgressions;  
     Give me strength for days to come;  
 Guide and guard me with Thy blessing,  
     Till Thine angels bid me home!

530.

L. M.

- SUN of my soul, Thou Saviour dear,  
 It is not night if Thou be near;  
 Oh, may no earth-born cloud arise,  
 To hide Thee from Thy servant's eyes.
- 2 When soft the dews of kindly sleep  
 My wearied eyelids gently steep,  
 Be my last thought — how sweet to rest  
 Forever on my Saviour's breast.
- 3 Abide with me from morn till eve,  
 For without Thee I cannot live;  
 Abide with me when night is nigh,  
 For without Thee I dare not die.
- 4 Be near to bless me when I wake,  
 Ere through the world my way I take;  
 Abide with me till in Thy love  
 I lose myself in heaven above.

531.

7s.

SOFTLY now the light of day  
 Fades upon my sight away;  
 Free from care, from labor free,  
 Lord, I would commune with thee.

- 2 Thou, whose all-pervading eye  
Nought escapes without, within,  
Pardon each infirmity,  
Open fault, and secret sin.
- 3 Thou who, sinless, yet hast known  
All of man's infirmity;  
Then, from Thine eternal throne,  
Jesus, look with pitying eye.
- 4 Soon, for me, the light of day  
Shall for ever pass away:  
Then, from sin and sorrow free,  
Take me, Lord, to dwell with Thee.

532.

10s.

**A** BIDE with me; fast falls the even-tide;  
The darkness deepens: Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, oh, abide with me!

- 2 Not a brief glance I beg, a passing word,  
But as Thou dwell'st with Thy disciples, Lord,  
Familiar, condescending, patient, free,  
Come, not to sojourn, but abide with me.
- 3 I need Thy presence every passing hour;  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, oh, abide with me.
- 4 Hold Thou Thy Cross before my closing eyes,  
Shine, through the gloom, and point me to the skies:  
Heaven's morning breaks, and earth's vain shadows  
flee;  
In life, in death, O Lord, abide with me!

533.

7.

SOFTLY fades the twilight ray  
 Of the holy Sabbath day;  
 Gently as life's setting sun,  
 When the Christian's course is run.

- 2 Peace is on the world abroad;  
 'Tis the holy peace of God —  
 Symbol of the peace within,  
 When the spirit rests from sin.
- 3 Still the Spirit lingers near,  
 Where the evening worshipper  
 Seeks communion with the skies,  
 Pressing onward to the prize.
- 4 Saviour, may our Sabbaths be  
 Days of peace and joy in Thee;  
 Till in heaven our souls repose,  
 Where the Sabbath ne'er shall close.

## PRIVATE DEVOTION.

534 (375).

C. M.

FAR from the world, O Lord, I flee;  
 From strife and tumult far;  
 From scenes where Satan wages still  
 His most successful war.

- 2 The calm retreat, the silent shade,  
 With prayer and praise agree;  
 And seem by Thy sweet bounty made  
 For those who follow Thee.
- 3 Then if Thy Spirit touch the soul,  
 And grace her mean abode,

Oh, with what peace, and joy, and love  
Does she commune with God!

4 There, like the nightingale, she pours  
Her solitary lays;  
Nor asks a witness of her song,  
Nor thirsts for human praise.

535.

C. M.

O H, mean may seem this house of clay—  
Yet 'twas the Lord's abode;  
Our feet may mourn this thorny way,  
Yet here Immanuel trod.

2 This fleshly robe the Lord did wear,  
This watch the Lord did keep,  
These burdens sore the Lord did bear,  
These tears the Lord did weep.

3 This world the Master overcame,  
This death the Lord did die;  
O vanquish'd world! O glorious shame!  
O hallow'd agony!

4 O vale of tears, no longer sad,  
Wherein the Lord did dwell!  
O holy robe of flesh, that clad  
Our own Immanuel!

5 Our very frailty brings us near  
Unto the Lord of heaven;  
To every grief, to every tear,  
Such glory strange is given.

NATIONAL OCCASIONS.

536 (969).

L. M.

ALMIGHTY Sov'reign of the skies,  
To Thee let songs of gladness rise,  
Each grateful heart its tribute bring,  
And ev'ry voice Thy goodness sing.

- 2 From Thee our choicest blessings flow;  
Life, health and strength Thy hands bestow;  
The daily good Thy creatures share,  
Springs from Thy providential care.
- 3 The rich profusion nature yields,  
The harvest waving o'er the fields,  
The cheering light, refreshing shower,  
Are gifts from Thy exhaustless store.
- 4 At Thy command the vernal bloom  
Revives the world from winter's gloom;  
The summer's heat the fruit matures,  
And autumn all her treasures pours.
- 5 Let ev'ry power of heart and tongue  
Unite to swell the grateful song;  
While age and youth in chorus join,  
And praise the Majesty Divine.

537.

H. M.

BEFORE the Lord we bow,  
The God who reigns above,  
And rules the world below,  
Boundless in power and love.  
Our thanks we bring  
In joy and praise,  
Our hearts we raise  
To heaven's high King.

- 2 The nation Thou hast blest  
May well Thy love declare,  
From foes and fears at rest,  
Protected by Thy care.  
For this fair land,  
For this bright day,  
Our thanks we pay —  
Gifts of Thy hand.
- 3 May every mountain height,  
Each vale and forest green,  
Shine in Thy Word's pure light,  
And its rich fruits be seen!  
May every tongue  
Be tuned to praise,  
And join to raise  
A grateful song.
- 4 Earth! hear Thy Maker's voice,  
Thy great Redeemer own;  
Believe, obey, rejoice,  
And worship Him alone.  
Cast down thy pride,  
Thy sin deplore,  
And bow before  
The Crucified.
- 5 And when in power He comes,  
Oh, may our native land,  
From all its rending tombs,  
Send forth a glorious band,  
A countless throng  
Ever to sing  
To heaven's high King,  
Salvation's song.



538 (972).

6s &amp; 4s.

MY country 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrim's pride,  
From ev'ry mountain side  
Let freedom ring.

- 2 My native country, thee —  
Land of the noble, free —  
Thy name I love.  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.
- 3 Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song:  
Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break —  
The sound prolong.
- 4 Our fathers' God, to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright,  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.

539.

6s &amp; 4s.

GOD bless our native land!  
G Firm may she ever stand,  
Through storm and night;  
When the wild tempests rave,  
Ruler of winds and wave,  
Do Thou our country save  
By Thy great might.

- 2 For her our prayer shall rise  
To God, above the skies;  
On Him we wait:  
Thou who art ever nigh,  
Guarding with watchful eye,  
To Thee aloud we cry,  
God save the State!

540.

8s &amp; 7s.

DREAD Jehovah! God of nations!  
From Thy temple in the skies  
Hear Thy people's supplications;  
Now for their deliv'rance rise.

- 2 Though our sins, our hearts confounding,  
Long and loud for vengeance call,  
Thou hast mercy more abounding;  
Jesus' blood can cleanse them all.
- 3 Let that love veil our transgression,  
Let that blood our guilt efface;  
Save Thy people from oppression,  
Save from spoil Thy holy place.
- 4 Lo! with deep contrition turning,  
Humbly at Thy feet we bend;  
Hear us, fasting, praying, mourning,  
Hear us, spare us, and defend.

541 (971).

L. M.

LORD, let Thy goodness lead our land,  
 Still saved by Thine almighty hand,  
 The tribute of its love to bring  
 To Thee, our Saviour, and our King.

- 2 Let ev'ry sacred temple raise  
 Triumphant songs of holy praise;  
 Let ev'ry peaceful, private home  
 A temple, Lord, to Thee become.
- 3 Still be it our supreme delight  
 To walk as in Thy glorious sight;  
 Still in Thy precepts and Thy fear,  
 Till life's last hour, to persevere.

542.

H. M.

SING hallelujah! sing  
 Glory to God alone;  
 Bring your oblations, bring  
 Thank-offerings to the throne;  
 Take words of joy, of comfort take,  
 Awake to love, to life awake.

- 2 The Lord put forth His hand,  
 He touch'd us, and we died;  
 Vengeance went through the land,  
 But mercy walk'd beside;  
 He heard our prayers, He saw our tears,  
 And stay'd the plague, and quell'd our fears.
- 3 What shall we give to Thee?  
 O 'Thou, whose purer eyes  
 Behold iniquity  
 In man's best sacrifice?  
 Ourselves we give, but rest our claim  
 On Christ, and know none other name.

## NEW YEAR.

543.

FOR Thy mercy and Thy grace  
 Constant through another year,  
 Hear our song of thankfulness;  
 Jesus, our Redeemer, hear.

- 2 In our weakness and distress,  
 Rock of strength, be Thou our stay;  
 In the pathless wilderness  
 Be our true and living way.
- 3 Who of us death's awful road  
 In the coming year shall tread,  
 With Thy rod and staff, O God,  
 Comfort Thou his dying bed.
- 4 Make us faithful, make us pure,  
 Keep us evermore Thine own;  
 Help Thy servants to endure,  
 Fit us for Thy promised crown.
- 5 So within Thy palace gate  
 We shall praise, on golden strings,  
 Thee the only Potentate,  
 Lord of lords, and King of kings.

544 (932).

7s.

WHILE with ceaseless course the sun  
 Hasted through the former year,  
 Many souls their race have run,  
 Never more to meet us here;  
 Fix'd in an eternal state,  
 They have done with all below,  
 We a little longer wait,  
 But how little none can know.

2 As the wingéd arrow flies  
 Speedily the mark to find;  
 As the lightning from the skies  
 Darts and leaves no trace behind;  
 Swiftly thus our fleeting days  
 Bear us down life's rapid stream;  
 Upward, Lord, our spirits raise;  
 All below is but a dream.

3 Thanks for mercies past receive,  
 Pardon of our sins renew;  
 Teach us henceforth how to live,  
 With eternity in view:  
 Bless Thy word to young and old;  
 Fill us with a Saviour's love;  
 And when life's short tale is told,  
 May we dwell with Thee above.

**545** (607).

L. M.

**G**REAT God! we sing that mighty hand,  
 By which supported still we stand,  
 The op'ning year Thy mercy shows—  
 Let mercy crown it till it close.

- 2 By day, at night, at home, abroad,  
 Still we are guarded by our God;  
 By His incessant bounty fed,  
 By his unerring counsel led.
- 3 With grateful hearts the past we own;  
 The future, all to us unknown,  
 We to Thy guardian care commit,  
 And, peaceful, leave before Thy feet.
- 4 In scenes exalted or depress'd,  
 Be Thou our joy, and Thou our rest;  
 Thy goodness all our hopes shall raise,  
 Adored through all our changing days.

5 When death shall interrupt our songs,  
And seal in silence mortal tongues,  
Our Helper, God, in whom we trust,  
In better worlds our souls shall boast.

546 (608).

L. M.

GOD of our lives! Thy constant care  
G With blessings crowns each op'ning year;  
These lives, so frail, dost Thou prolong,  
And wake anew our annual song.

2 How many precious souls are fled  
To the dark regions of the dead,  
Since, from this day, the changing sun  
Through his last yearly course has run!

3 We yet survive, but who can say,  
Or through the year, or month, or day,  
I shall retain my vital breath,  
Thus far, at least, in league with death?

4 That breath is Thine, eternal God!  
'Tis Thine to fix the soul's abode:  
We hold our lives from Thee alone,  
On earth, or in the world unknown.

5 To Thee we all our powers resign;  
Make us and own us still as Thine:  
Then shall we smile, secure from fear,  
Though death should blast the rising year.

547.

11s & 5s.

COME, let us anew  
Our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear;

His adorable will  
 Let us gladly fulfil,  
 And our talents improve  
 By the patience of hope, and the labor of love.

2 Our life is a dream;  
 Our time, as a stream,  
 Glides swiftly away,  
 And the fugitive moment refuses to stay:  
 The arrow is flown —  
 The moment is gone —  
 The millennial year  
 Rushes on to our view, and eternity's here.

3 Oh, that each in the day  
 Of His coming may say —  
 "I have fought my way through —  
 I have finish'd the work which Thou gav'st me to do!"  
 Oh, that each, from his Lord,  
 May receive the glad word —  
 "Well and faithfully done!  
 Enter into my joy, and sit down on my throne!"

#### THE SEASONS.

548 (599).

L. M.

ETERNAL Source of every joy!  
 Well may Thy praise our lips employ,  
 While in Thy temple we appear  
 To hail Thee Sov'reign of the year.

2 Wide as the wheels of nature roll,  
 Thy hand supports and guides the whole!  
 The sun is taught by Thee to rise,  
 And darkness when to veil the skies.



- 3 The flow'ry spring, at Thy command,  
 Perfumes the air and paints the land;  
 The summer rays with vigor shine,  
 To raise the corn and cheer the vine.
- 4 Seasons, and months, and weeks, and days  
 Demand successive songs of praise;  
 And be the grateful homage paid,  
 With morning light and ev'ning shade.
- 5 Here in Thy house let incense rise,  
 And circling sabbaths bless our eyes,  
 Till to those lofty heights we soar,  
 Where days and years revolve no more.

549.

7s.

- PRAISE to God, immortal praise,  
 For the love that crowns our days;  
 Bounteous Source of ev'ry joy,  
 Let Thy praise our tongues employ;  
 All to Thee, our God, we owe,  
 Source whence all our blessings flow.
- 2 All the blessings of the fields,  
 All the stores the garden yields,  
 Flocks that whiten all the plain,  
 Yellow sheaves of ripen'd grain—  
 Lord, for Thee our souls shall raise  
 Grateful vows and solemn praise.
- 3 Clouds that drop their fatt'ning dews,  
 Suns that genial warmth diffuse,  
 All the plenty summer pours,  
 Autumn's rich o'erflowing stores;  
 All to Thee, our God, we owe,  
 Source whence all our blessings flow.

- 4 Peace, prosperity, and health,  
 Private bliss and public wealth,  
 Knowledge, with its gladd'ning streams,  
 Pure religion's holier beams—  
 Lord, for these our souls shall raise  
 Grateful vows and solemn praise.

550 (933).

C. M.

**F**OUNTAIN of mercy, God of love,  
 How rich Thy bounties are;  
 The changing seasons, as they move,  
 Proclaim Thy constant care.

- 2 When, in the bosom of the earth,  
 The sower hid the grain,  
 Thy goodness mark'd its secret birth,  
 And sent the early rain.
- 3 The spring's sweet influence, Lord, was Thine;  
 The plants in beauty grew;  
 Thou gav'st refulgent suns to shine,  
 And soft refreshing dew.
- 4 These varied mercies, from above,  
 Matured the swelling grain:  
 A kindly harvest crowns Thy love,  
 And plenty fills the plain.
- 5 We own and bless Thy gracious sway;  
 Thy hand all nature hails:  
 Seed-time nor harvest, night nor day,  
 Summer nor winter fails.

551.

C. M.

**W**HEN brighter suns and milder skies  
 Proclaim the op'ning year,  
 What various sounds of joy arise!  
 What prospects bright appear!

- 2 Earth and her thousand voices give  
 Their thousand notes of praise;  
 And all that by His mercy live,  
 To God their offering raise.
- 3 Thus, like the morning, calm and clear,  
 That saw the Saviour rise,  
 The spring of heaven's eternal year  
 Shall dawn on earth and skies.
- 4 No winter there, no shades of night,  
 Obscure those mansions blest,  
 Where, in the happy fields of light,  
 The weary are at rest.

## HARVEST.

552.

7s.

COME, ye thankful people, come,  
 Raise the song of Harvest Home!  
 All is safely gather'd in,  
 Ere the winter storms begin:  
 God our Maker doth provide  
 For our wants to be supplied:  
 Come to God's own temple, come,  
 Raise the song of Harvest Home!

- 2 We ourselves are God's own field,  
 Fruit unto His praise to yield:  
 Wheat and tares together sown,  
 Unto joy or sorrow grown:  
 First the blade, and then the ear,  
 Then the full corn shall appear;  
 Grant, O Harvest-Lord, that we  
 Wholesome grain and pure may be!

- 3 For the Lord our God shall come,  
 And shall take His harvest home:  
 From His field shall in that day  
 All offences purge away:  
 Give His angels charge at last  
 In the fire the tares to cast;  
 But the fruitful ears to store  
 In His garner evermore.
- 4 Then, thou Church Triumphant, come,  
 Raise the song of Harvest Home!  
 All are safely gather'd in,  
 Free from sorrow, free from sin;  
 There forever purified,  
 In God's garner to abide:  
 Come, ten thousand angels, come,  
 Raise the glorious Harvest Home!

## SEAMEN.

553 (960).

C. M.

- W**E come, O Lord, before Thy throne,  
 And, with united plea,  
 We meet and pray for those who roam  
 Far off upon the sea.
- 2 Oh, may the Holy Spirit bow  
 The sailor's heart to Thee,  
 Till tears of deep repentance flow  
 Like rain-drops on the sea.
- 3 Then may a Saviour's dying love  
 Pour peace into his breast,  
 And waft him to the port above,  
 Of everlasting rest.

DEATH AND BURIAL.

554 (987). 12s & 11s.

THOU art gone to the grave, but we will not deplore thee,  
 Though sorrows and darkness encompass the tomb;  
 The Saviour has pass'd through its portals before thee,  
 And the lamp of His love is thy guide through the gloom.

2 Thou art gone to the grave; we no longer behold thee,  
 Nor tread the rough paths of the world by thy side;  
 But the wide arms of mercy are spread to enfold thee,  
 And sinners may hope since the Saviour hath died.

3 Thou art gone to the grave; and, its mansion forsaking,  
 Perchance thy weak spirit in doubt linger'd long;  
 But the sunshine of heaven beam'd bright on thy waking,  
 And the sound thou didst hear was the seraphim's song.

4 Thou art gone to the grave; but we will not deplore thee,  
 Since God was thy Ransom, thy Guardian, thy Guide;  
 He gave thee, He took thee, and He will restore thee;  
 And death has no sting since the Saviour hath died.

555. L. M.

UNVEIL thy bosom, faithful tomb,  
 Take this new treasure to thy trust,  
 And give these sacred relics room,  
 To slumber in the silent dust.

- 2 Nor pain, nor grief, nor anxious fear  
    Invades thy bounds — no mortal woes  
Can reach the peaceful sleeper here,  
    While angels watch his soft repose.
- 3 So Jesus slept, God's dying Son  
    Pass'd through the grave, and bless'd the bed;  
Rest here, blest saint, till from His throne  
    The morning break, and pierce the shade.
- 4 Break from His throne, illustrious morn,  
    Attend, O earth, His sovereign word;  
Restore thy trust — a glorious form  
    Shall then arise to meet the Lord.

## 556.

8s &amp; 7s.

- JESUS, while our hearts are bleeding  
    O'er the spoils that death has won,  
We would at this solemn meeting,  
    Calmly say — Thy will be done.
- 2 Though cast down, we're not forsaken,  
    Though afflicted, not alone;  
Thou didst give, and Thou hast taken;  
    Blesséd Lord — Thy will be done.
- 3 Though to-day we're filled with mourning,  
    Mercy still is on the throne;  
With Thy smiles of love returning,  
    We can sing — Thy will be done.
- 4 By Thy hands the boon was given,  
    Thou hast taken but Thine own:  
Lord of earth, and God of heaven,  
    Evermore — Thy will be done.

557.

11s.

THE things of the earth in the earth let us lay,  
 The ashes with ashes, the dust with the clay;  
 But lift up the heart, and the eye, and the love,  
 Oh, lift up the soul to the regions above.

- 2 Since He, the Immortal, hath entered the gate,  
 So, too, shall we mortals, or sooner or late;  
 Then stand we on Christ; let us mark Him ascend,  
 For His is the glory and life without end.
- 3 On earth with His own ones, the Giver of good,  
 Bestowing His blessing, a little while stood:  
 Now nothing can part us, nor distance, nor foes,  
 For lo! He is with us, and who can oppose?
- 4 So, Lord, we commit this our brother to Thee,  
 Whose body is dead, but whose spirit is free;  
 We know that through grace, when our life here is  
     done,  
 We live still in Thee, and forever in one.
- 5 All glory to Thee, Father, Spirit, and Son,  
 Who three art in person, in substance but one,  
 In whom we have victory over the grave,  
 Who lovest Thy people to pardon and save.

558 (718).

C. M.

WHY do we mourn departing friends?  
 Or shake at death's alarms?  
 'Tis but the voice that Jesus sends  
 To call them to His arms.

- 2 Are we not tending upward too,  
     As fast as time can move?  
 Nor would we wish the hours more slow,  
     To keep us from our love.



- 3 Why should we tremble to convey  
Their bodies to the tomb?  
There the dear flesh of Jesus lay,  
His light dispell'd its gloom.
- 4 The graves of all His saints He bless'd,  
And soften'd ev'ry bed;  
Where should the dying members rest,  
But with the dying Head?
- 5 Thence He arose, ascending high,  
And show'd our feet the way;  
Up to the Lord our flesh shall fly  
At the great rising-day.
- 6 Then let the last loud trumpet sound,  
And bid our kindred rise;  
Awake, ye nations under ground;  
Ye saints, ascend the skies.

559.

L. M.

- WHY should we weep for those who die,  
Those blesséd ones who weep no more?  
Jesus hath call'd them to the sky,  
And gladly have they gone before.
- 2 A few short days they linger'd here,  
Th' appointed span of trial knew;  
Dropp'd — early dropp'd the parting tear,  
And early now have parted too.
- 3 Up, up, in swift ascent, they rise,  
Star after star of living light!  
Why should we mourn that midnight skies  
Become with added glories bright?

4 Far in the distant heavens they shine,  
 But still with borrow'd lustre glow;  
 Saviour, the beams are only Thine,  
 Of saints above, or saints below.

5 For them no bitter tear we shed —  
 Their night of pain and grief is o'er —  
 But weep our lonely path to tread,  
 And see the forms we loved, no more.

560.

L. M.

A SLEEP in Jesus! blesséd sleep,  
 From which none ever wakes to weep;  
 A calm and undisturb'd repose,  
 Unbroken by the last of foes.

2 Asleep in Jesus! oh, how sweet,  
 To be for such a slumber meet;  
 With holy confidence to sing  
 That Death has lost his venom'd sting!

3 Asleep in Jesus! peaceful rest,  
 Whose waking is supremely blest:  
 No fear, no woe, shall dim that hour  
 That manifests the Saviour's power.

4 Asleep in Jesus! oh, for me  
 May such a blissful refuge be:  
 Securely shall my ashes lie,  
 And wait the summons from on high.

5 Asleep in Jesus! time nor space  
 Affects this precious hiding-place:  
 On Indian plains or Lapland snows  
 Believers find the same repose.

- 6 Asleep in Jesus! far from thee  
 Thy kindred and their graves may be:  
 But thine is still a blessed sleep,  
 From which none ever wakes to weep.

561.

7s & 8s.

GENTLE Shepherd, Thou hast still'd  
 Now Thy little lamb's long weeping;  
 Ah, how peaceful, pale, and mild,  
 In its narrow bed 't is sleeping!  
 And no sigh of anguish sore  
 Heaves that little bosom more.

- 2 In this world of care and pain,  
 Lord, Thou wouldst no longer leave it:  
 To the sunny, heavenly plain  
 Dost Thou now in joy receive it.  
 Clothed in robes of spotless white,  
 Now it dwells with Thee in light.

- 3 Ah, Lord Jesus, grant that we  
 Where it lives may soon be living,  
 And the lovely pastures see  
 That its heavenly food are giving.  
 Then the gain of death we'll prove,  
 Though Thou take what most we love.

562.

7s.

HARK! a voice divides the sky;  
 Happy are the faithful dead,  
 In the Lord who sweetly die;  
 They from all their toils are freed.

- 2 Them the Spirit hath declared  
 Blest, unutterably blest;

Jesus is their great reward,  
 Jesus is their endless rest.

3 Follow'd by their works, they go  
 Where their Head had gone before;  
 Reconciled by grace below,  
 Grace hath open'd mercy's door.

4 Justified through faith alone,  
 Here they knew their sins forgiven;  
 Here they laid their burden down,  
 Hallow'd and made meet for heaven.

5 When from flesh the spirit freed  
 Hastens homeward to return,  
 Mortals cry, "A man is dead!"  
 Angels sing, "A child is born!"

563.

S. M.

O SHEPHERD of the sheep,  
 High-Priest of things to come,  
 Who didst in grace Thy servant keep,  
 And take him sweetly home:

2 Accept our song of praise  
 For all his holy care,  
 His zeal unquench'd, through length of days,  
 The trials that he bare.

3 On all our Pastors pour  
 The Spirit of Thy grace;  
 That as he won the palm of yore,  
 So may they run their race:

4 That, when this life is done,  
 They may with him adore  
 The ever-blesséd Three in One  
 In bliss for evermore.

## RESURRECTION.

564 (728).

L. M.

WHAT sinners value, I resign :  
Lord ! 'tis enough that Thou art mine !  
I shall behold Thy blissful face,  
And stand complete in righteousness.

2 This life's a dream, an empty show ;  
But the bright world to which I go  
Hath joys substantial and sincere ;  
When shall I wake and find me there ?

3 O glorious hour ! O blest abode !  
I shall be near and like my God ;  
And flesh and sin no more control  
The sacred pleasures of the soul.

4 My flesh shall slumber in the ground  
Till the last trumpet's joyful sound ;  
Then burst the chains with sweet surprise,  
And in my Saviour's image rise.

565 (729).

C. M.

THROUGH sorrow's night and danger's path,  
Amid the deep'ning gloom,  
We soldiers of an injured King  
Are marching to the tomb.

2 There, when the turmoil is no more,  
And all our powers decay,  
Our cold remains in solitude  
Shall sleep the years away.

3 Our labors done, securely laid  
In this our last retreat,  
Unheeded o'er our silent dust  
The storms of life shall beat.

- 4 Yet not thus lifeless, thus inane,  
 The vital spark shall lie,  
 For o'er life's wreck that spark shall rise  
 To seek its kindred sky.
- 5 These ashes, too, this little dust,  
 Our Father's care shall keep,  
 Till the last angel rise, and break  
 The long and dreary sleep.
- 6 Then love's soft dew o'er every eye  
 Shall shed its mildest rays,  
 And the long silent dust shall burst  
 With shouts of endless praise.

## JUDGMENT.

566 (731).

8s, 7s &amp; 4s.

- L**O! He comes with clouds descending,  
 Once for favor'd sinners slain;  
 Thousand, thousand saints attending,  
 Swell the triumph of His train:  
 Hallelujah,  
 Jesus now shall ever reign!
- 2 Ev'ry eye shall now behold Him  
 Robed in dreadful majesty;  
 Those who set at nought and sold Him,  
 Pierced and nail'd Him to the tree,  
 Deeply wailing,  
 Shall the great Messiah see!
- 3 Ev'ry island, sea, and mountain,  
 Heaven and earth shall flee away;  
 All who hate Him must, confounded,  
 Hear the trump proclaim the day:  
 Come to judgment!  
 Come to judgment! come away!

4 Now redemption, long expected,  
 See in solemn pomp appear!  
 All His saints by man rejected,  
 Now shall meet Him in the air!  
 Hallelujah!  
 See the day of God appear!

5 Yea! amen! let all adore Thee,  
 High on Thine exalted throne;  
 Saviour! take the power and glory;  
 Claim the kingdoms for Thine own!  
 Oh, come quickly!  
 Hallelujah! come, Lord, come!

## 567 (991).

L. M.

THE day of wrath, that dreadful day,  
 When heaven and earth shall pass away—  
 What power shall be the sinner's stay?  
 How shall he meet that dreadful day?

2 When, shriv'ling like a parched scroll,  
 The flaming heavens together roll,  
 And louder yet, and yet more dread,  
 Resounds the trump that wakes the dead?

3 Oh, on that day, that wrathful day,  
 When man to judgment wakes from clay,  
 Be Thou, O Christ, the sinner's stay,  
 Though heaven and earth shall pass away.

## 568.

S. M.

THOU Judge of quick and dead,  
 Before whose bar severe,  
 With holy joy, or guilty dread,  
 We all shall soon appear:



- 2 Our anxious souls prepare  
 For that tremendous day;  
 And fill us now with watchful care,  
 And stir us up to pray:
- 3 To pray, and wait the hour,  
 That awful hour unknown,  
 When, robed in majesty and power,  
 Thou shalt from heaven come down.
- 4 Oh, may we all be found  
 Obedient to Thy word—  
 Attentive to the trumpet's sound,  
 And looking for our Lord!
- 5 Oh, may we all insure  
 A home among the blest;  
 And watch a moment, to secure  
 An everlasting rest!

569 (992).

C. P. M.

WHEN Thou, my righteous Judge, shalt come,  
 To call Thy ransom'd people home,  
 Shall I among them stand?  
 Shall such a worthless worm as I,  
 Who sometimes am afraid to die,  
 Be found at Thy right hand?

- 2 I love to meet among them now,  
 Before Thy gracious feet to bow,  
 Though vilest of them all;  
 But, can I bear the piercing thought?  
 What if my name should be left out,  
 When Thou for them shalt call?
- 3 Prevent it, Lord, by Thy rich grace;  
 Be Thou my soul's sure hiding-place,

In this, th' accepted day ;  
 Thy pard'ning voice, oh, let me hear,  
 To still my unbelieving fear ;  
 Nor let me fall, I pray.

- 4 Let me among Thy saints be found,  
 Whene'er the archangel's trump shall sound,  
 And see Thy smiling face :  
 Then loudest of the crowd I'll sing,  
 While heaven's resounding mansions ring  
 With shouts to sov'reign grace.

570 (751).

S. M.

AND will the Judge descend ?  
 And must the dead arise,  
 And not a single soul escape  
 His all-discerning eyes ?

- 2 How will my heart endure  
 The terrors of that day,  
 When earth and heaven before His face  
 Astonish'd shrink away ?

- 3 But ere that trumpet shakes  
 The mansions of the dead,  
 Hark, from the gospel's gentle voice  
 What joyful tidings spread ?

- 4 Ye sinners, seek His grace,  
 Whose wrath ye cannot bear ;  
 Fly to the shelter of His Cross,  
 And find salvation there.

- 5 So shall that curse remove,  
 By which the Saviour bled ;  
 And the last awful day shall pour  
 His blessings on your head.

571 (732).

8s, 7s & 4.

**D**AY of judgment — day of wonders,  
Hark! the trumpet's awful sound,  
Louder than a thousand thunders,  
Shakes the vast creation round!  
How the summons  
Will the sinner's heart confound!

2 See the Judge our nature wearing,  
Clothed in majesty divine!  
Ye who long for His appearing,  
Then shall say, "This God is mine!"  
Gracious Saviour!  
Own me in that day for Thine!

3 At His call the dead awaken,  
Rise to life from earth and sea;  
All the powers of nature, shaken  
By His looks, prepare to flee:  
Careless sinner!  
What will then become of thee?

4 But to those who have confesséd,  
Loved, and served the Lord below,  
He will say, "Come near, ye blesséd!  
See the kingdom I bestow!  
You forever  
Shall my love and glory know."

ETERNITY — HEAVEN.

572 (738).

C. M.

**T**HERE is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.

- 2 There everlasting spring abides,  
 And never-with'ring flowers:  
 Death, like a narrow sea, divides  
 This heavenly land from ours.
- 3 Sweet fields, beyond the swelling flood,  
 Stand dress'd in living green:  
 So to the Jews old Canaan stood,  
 While Jordan roll'd between.
- 4 But tim'rous mortals start and shrink  
 To cross this narrow sea;  
 And linger, shiv'ring, on the brink,  
 And fear to launch away.
- 5 Oh, could we make our doubts remove,  
 Those gloomy doubts that rise,  
 And view the Canaan that we love  
 With unobscured eyes!
- 6 Could we but climb where Moses stood,  
 And view the landscape o'er,  
 Not Jordan's stream, nor death's cold flood,  
 Should fright us from the shore.

573 (748).

7s.

HIGH in yonder realms of light  
 Dwell the raptured saints above,  
 Far beyond our feeble sight,  
 Happy in Immanuel's love!

- 2 Pilgrims in this vale of tears,  
 Once they knew, like us below,  
 Gloomy doubts, distressing fears,  
 Torturing pain, and heavy woe.

- 3 But, these days of weeping o'er,  
 Past this scene of toil and pain,  
 They shall feel distress no more,  
 Never — never weep again.
- 4 'Mid the chorus of the skies,  
 'Mid th' angelic lyres above,  
 Hark — their songs melodious rise,  
 Songs of praise to Jesus' love!
- 5 Happy spirits! ye are fled  
 Where no grief can entrance find:  
 Lull'd to rest the aching head,  
 Soothed the anguish of the mind.
- 6 Ev'ry tear is wiped away —  
 Sighs no more shall heave the breast;  
 Night is lost in endless day —  
 Sorrow — in eternal rest.

574 (995).

C. M.

- T**HERE is an hour of hallow'd peace  
 For those with care oppress'd,  
 When sighs and sorrowing tears shall cease,  
 And all be hush'd to rest.
- 2 'Tis then the soul is freed from fears,  
 And doubts that here annoy:  
 Then they that oft had sown in tears  
 Shall reap again in joy.
- 3 There is a home of sweet repose,  
 Where storms assail no more;  
 The stream of endless pleasure flows  
 On that celestial shore:

- 4 There purity with love appears,  
     And bliss without alloy;  
 There they that oft had sown in tears  
     Shall reap eternal joy.

575 (994).

8s &amp; 6s.

THERE is an hour of peaceful rest,  
 To mourning wand'ers given;  
 There is a joy for souls distress'd,  
 A balm for ev'ry wounded breast—  
     'Tis found above—in heaven.

- 2 There is a home for weary souls,  
     By sin and sorrow driven;  
 When toss'd on life's tempestuous shoals,  
 Where storms arise and ocean rolls,  
     And all is drear—but heaven.

- 3 There faith lifts up her cheerful eye,  
     To brighter prospects given;  
 And views the tempest passing by,  
 The ev'ning shadows quickly fly,  
     And all serene—in heaven.

- 4 There fragrant flowers immortal bloom,  
     And joys supreme are given;  
 There joys divine disperse the gloom;  
 Beyond the confines of the tomb  
     Appears the dawn of heaven.

576 (743).

C. M.

YET golden lamps of heaven! farewell  
 With all your feeble light;  
 Farewell, thou ever-changing moon,  
     Pale empress of the night!

- 2 And thou, refulgent orb of day,  
     In brighter flames array'd!  
 My soul, which springs beyond thy sphere,  
     No more demands thine aid.
- 3 Ye stars are but the shining dust  
     Of my divine abode,  
 The pavement of those heavenly courts  
     Where I shall reign with God.
- 4 The Father of eternal light  
     Shall there His beams display;  
 Nor shall one moment's darkness mix  
     With that unvaried day.
- 5 No more the drops of piercing grief  
     Shall swell into mine eyes;  
 Nor the meridian sun decline  
     Amidst those brighter skies.
- 6 There all the millions of his saints  
     Shall in one song unite,  
 And each the bliss of all shall share  
     With infinite delight.

577 (744).

C. M.

NOT to the terrors of the Lord,  
     The tempest, fire, and smoke,  
 Nor to the thunder of that word,  
     Which God on Sinai spoke:

- 2 But we are come to Zion's hill,  
     The city of our God,  
 Where milder words declare His will,  
     And spread His love abroad.



- 3 Behold th' innumerable host  
Of angels, clothed in light!  
Behold the spirits of the just,  
Whose faith is turn'd to sight!
- 4 Behold the blest assembly there,  
Whose names are writ in heaven!  
And God, the Judge of all, declare  
Their num'rous sins forgiven.
- 5 In such society as this  
My weary soul would rest!  
The man that dwells where Jesus is,  
Must be forever blest.

578 (745).

C. M.

- COME, Lord, and warm each languid heart,  
Inspire each lifeless tongue;  
And let the joys of heaven impart  
Their influence to our song.
- 2 Sorrow, and pain, and ev'ry care,  
And discord there shall cease;  
And perfect joy and love sincere  
Adorn the realms of peace.
- 3 The soul, from sin forever free,  
Shall mourn its power no more;  
But, clothed in spotless purity,  
Redeeming love adore.
- 4 There on a throne, how dazzling bright  
Th' exalted Saviour shines,  
And beams ineffable delight  
On all the heavenly minds.

5 There shall the foll'wers of the Lamb  
Join in immortal songs,  
And endless honors to His name  
Employ their tuneful tongues.

6 Lord, tune our hearts to praise and love,  
Our feeble notes inspire;  
Till, in Thy blissful courts above,  
We join th' angelic choir.

579 (747).

L. M.

FROM this world's joys and senseless mirth,  
Oh, come, my soul! in haste retire;  
Assume the grandeur of thy birth,  
And to thy native heaven aspire.

2 'Tis heaven alone can make thee blest,  
Can ev'ry wish and want supply;  
Thy joy, thy crown, thine endless rest,  
Are all above the lofty sky.

3 Eternal mansions! bright array!  
Oh, blest exchange! transporting thought!  
Free from th' approaches of decay,  
Or the least shadow of a spot.

4 There shall mortality no more  
Its wide extended empire boast,  
Forgotten all its dreadful power,  
In life's unbounded ocean lost.

5 There dwells the sov'reign Lord of all,  
The God that all the worlds adore;  
With whom is bliss that cannot pall,  
And joys that last for evermore.

580 (997).

11s &amp; 5.

'MID scenes of confusion and creature complaints,  
How sweet to my soul is communion with  
saints!

To find at the banquet of mercy there's room,  
And feel in the presence of Jesus at home!

Home! home! sweet, sweet home!

Prepare me, dear Saviour, for glory, my home.

2 Sweet bonds, that unite all the children of peace!  
And thrice precious Jesus, whose love cannot cease!  
Though oft from Thy presence in sadness I roam,  
I long to behold Thee, in glory at home.

Home, etc.

3 I sigh from this body of sin to be free,  
Which hinders my joy and communion with Thee;  
Though now my temptations like billows may foam,  
All, all will be peace, when I'm with Thee at home.

Home, etc.

4 While here in the valley of conflict I stay,  
Oh, give me submission and strength as my day;  
In all my afflictions to Thee would I come,  
Rejoicing in hope of my glorious home.

Home, etc.

5 Whate'er Thou deniest, oh, give me Thy grace,  
The Spirit's sure witness, and smiles of Thy face;  
Indulge me with patience to wait at Thy throne,  
And find even now a sweet foretaste of home.

Home, etc.

6 I long, dearest Lord, in Thy beauties to shine,  
No more as an exile in sorrow to pine,  
And in Thy dear image arise from the tomb,  
With glorified millions to praise Thee at home.

Home, etc.

581 (1002).

7s.

WHO are these in bright array,  
 This innumerable throng,  
 Round the altar night and day,  
 Tuning their triumphant song?  
 "Worthy is the Lamb, once slain,  
 Blessing, honor, glory, power,  
 Wisdom, riches, to obtain  
 New dominion ev'ry hour."

2 These through fiery trials trod;  
 These from great affliction came;  
 Now, before the throne of God,  
 Seal'd with His eternal name,  
 Clad in raiment pure and white,  
 Victor palms in ev'ry hand,  
 Through their great Redeemer's might,  
 More than conquerors they stand.

3 Hunger, thirst, disease unknown,  
 On immortal fruits they feed:  
 Them the Lamb amidst the throne  
 Shall to living fountains lead.  
 Joy and gladness banish sighs;  
 Perfect love dispels their fears;  
 And forever from their eyes  
 God shall wipe away their tears.

582 (746).

L. M.

EXALTED high at God's right hand,  
 Nearer the throne than cherubs stand;  
 With glory crown'd, in white array,  
 My wond'ring soul says, "Who are they?"

2 These are the saints, beloved of God —  
 Wash'd are their robes in Jesus' blood;

More spotless than the purest white,  
They shine in uncreated light.

- 3 Brighter than angels, lo! they shine;  
Their glories great, and all divine;  
Tell me their origin, and say  
Their order what, and whence came they?
- 4 Through tribulation great they came,  
They bore the cross and scorn'd the shame;  
Within the living temple blest,  
In God they dwell, and on Him rest.
- 5 Unknown to mortal ears they sing  
The sacred glories of their King;  
Tell me the subject of their lays,  
And whence their loud exalted praise?
- 6 Jesus, the Saviour, is their theme;  
They sing the wonders of His name;  
To Him ascribing power and grace,  
Dominion and eternal praise.

583 (1001).

6s & 8s.

FRIEND after friend departs;  
Who hath not lost a friend?  
There is no union here of hearts,  
That finds not here an end:  
Were this frail world our final rest,  
Living or dying, none were blest.

- 2 Beyond the flight of time,  
Beyond the reign of death,  
There surely is some blessed clime  
Where life is not a breath,  
Nor life's affections, transient fire,  
Whose sparks fly upward and expire.

- 3 There is a world above,  
Where parting is unknown;  
A long eternity of love  
Form'd for the good alone;  
And faith beholds the dying here  
Translated to that glorious sphere.
- 4 Thus star by star declines,  
Till all are pass'd away;  
As morning high and higher shines  
To pure and perfect day;  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light.

584 (1004).

6s &amp; 5s.

- WHEN shall we meet again? —  
Meet ne'er to sever?  
When will peace wreath her chain  
Round us forever?  
Our hearts will ne'er repose  
Safe from each blast that blows,  
In this dark vale of woes —  
Never — no, never!
- 2 When shall love freely flow  
Pure as life's river?  
When shall sweet friendship glow  
Changeless forever?  
Where joys celestial thrill,  
Where bliss each heart shall fill,  
And fears of parting chill  
Never — no, never!
- 3 Up to that world of light,  
Take us, dear Saviour;  
May we all there unite,  
Happy forever:

Where kindred spirits dwell,  
 There may our music swell,  
 And time our joys dispel  
 Never — no, never!

- 4 Soon shall we meet again —  
 Meet ne'er to sever;  
 Soon will peace wreathe her chain  
 Round us forever;  
 Our hearts will then repose  
 Secure from worldly woes;  
 Our songs of praise shall close  
 Never — no, never!

585.

8s.

WE speak of the realms of the blest,  
 That country so bright and so fair,  
 And oft are its glories confess'd;  
 But what must it be to be there!

- 2 We speak of its pathways of gold,  
 Its walls deck'd with jewels so rare,  
 Its wonders and pleasures untold;  
 But what must it be to be there!

- 3 We speak of its freedom from sin,  
 From sorrow, temptation, and care,  
 From trials without and within;  
 But what must it be to be there!

- 4 We speak of its service of love,  
 The robes which the glorified wear,  
 The Church of the First-born above;  
 But what must it be to be there!



5 Do Thou, Lord, 'mid sorrow and woe,  
Still for heaven my spirit prepare,  
And shortly I also shall know,  
And feel what it is to be there.

586.

S. M.

A FEW more years shall roll,  
A few more seasons come;  
And we shall be with those that rest,  
Asleep within the tomb:  
Then, O my Lord, prepare  
My soul for that great day;  
Oh, wash me in Thy precious blood,  
And take my sins away!

2 A few more storms shall beat  
On this wild, rocky shore;  
And we shall be where tempests cease,  
And surges swell no more:  
Then, O my Lord, prepare  
My soul for that calm day;  
Oh, wash me in thy precious blood,  
And take my sins away!

3 A few more struggles here,  
A few more partings o'er,  
A few more toils, a few more tears,  
And we shall weep no more:  
Then, O my Lord, prepare  
My soul for that blest day;  
Oh, wash me in thy precious blood,  
And take my sins away!

4 A few more Sabbaths here  
Shall cheer us on our way;  
And we shall reach the endless rest,  
Th' eternal Sabbath-day:

Then, O my Lord, prepare  
 My soul for that sweet day;  
 Oh, wash me in thy precious blood,  
 And take my sins away!

5 'Tis but a little while  
 And He shall come again,  
 Who died that we might live, who lives  
 That we with Him may reign:  
 Then, O my Lord, prepare  
 My soul for that glad day;  
 Oh, wash me in Thy precious blood,  
 And take my sins away!

587.

10s, 11s &amp; 12.

SOON and forever the breaking of day  
 Shall chase all the night-clouds of sorrow away;  
 Soon and forever we'll see as we've seen,  
 And know the deep meaning of things that have  
 been —

Where fightings without, and conflicts within  
 Shall weary no more in the warfare with sin —  
 Where tears, and where fears, and where death shall  
 be never,

Christians with Christ shall be soon and forever.

2 Soon and forever — such promise our trust —  
 Though ashes to ashes and dust be to dust,  
 Soon and forever our union shall be  
 Made perfect, our glorious Redeemer, in Thee;  
 When the cares and the sorrows of time shall be  
 o'er,

Its pangs and its partings remember'd no more,  
 Where life cannot fail and where death cannot  
 sever,

Christians with Christ shall be soon and forever.

- 3 Soon and forever the work shall be done,  
 The warfare accomplish'd, the victory won;  
 Soon and forever the soldier lay down  
 The sword for a harp, the cross for a crown:  
 Then droop not in sorrow, despond not in fear,  
 A glorious to-morrow is brightening and near,  
 When — blesséd reward for each faithful endeavor —  
 Christians with Christ shall be soon and forever.

588.

S. M.

FOREVER with the Lord!  
 Amen! so let it be;  
 Life from the dead is in that word,  
 'Tis immortality.

- 2 Here in the body pent,  
 Absent from Him I roam,  
 Yet nightly pitch my moving tent  
 A day's march nearer home.

- 3 My Father's house on high,  
 Home of my soul! how near  
 At times to faith's foreseeing eye  
 The golden gates appear!

- 4 Ah, then my spirit faints  
 To reach the land I love,  
 The bright inheritance of saints,  
 Jerusalem above!

- 5 Forever with the Lord!  
 Father, it is Thy will,  
 The promise of that faithful word  
 E'en here to me fulfil.

6 Knowing as I am known,  
How shall I love that word,  
And oft repeat before the throne,  
"Forever with the Lord!"

589.

S. M.

I HAVE a home above,  
From sin and sorrow free;  
A mansion which eternal love  
Design'd and form'd for me.

2 My Saviour's precious blood  
Has made my title sure;  
He pass'd through death's dark raging flood  
To make my rest secure.

3 The Comforter is come,  
The earnest has been given;  
He leads me onward to the home  
Reserved for me in heaven.

4 Loved ones are gone before,  
Whose pilgrim days are done;  
I soon shall greet them on that shore  
Where partings are unknown.

590 (749).

C. M.

JERUSALEM! my happy home!  
Name ever dear to me!  
When shall my labors have an end,  
In joy and peace and Thee?

2 When shall these eyes Thy heaven-built walls  
And pearly gates behold?  
Thy bulwarks with salvation strong,  
And streets of shining gold?

- 3 Oh, when, thou city of my God,  
 Shall I thy courts ascend,  
 Where congregations ne'er break up,  
 And Sabbaths have no end?
- 4 There happier bowers than Eden's bloom,  
 Nor sin nor sorrow know :  
 Blest seats! through rude and stormy scenes  
 I onward press to you.
- 5 Why should I shrink at pain and woe?  
 Or feel at death dismay?  
 I've Canaan's goodly land in view,  
 And realms of endless day.
- 6 Apostles, martyrs, prophets, there,  
 Around my Saviour stand;  
 And soon my friends in Christ below  
 Will join the glorious band.
- 7 Jerusalem! my happy home!  
 My soul still pants for thee;  
 Then shall my labors have an end,  
 When I Thy joys shall see.

591.

H. M.

JERUSALEM on high  
 My song and city is,  
 My home whene'er I die,  
 The centre of my bliss:  
 Oh, happy place!  
 When shall I be,  
 My God, with Thee,  
 To see Thy face?

- 2 There dwells my Lord, my King,  
 Judged here unfit to live;

There angels to Him sing,  
And lowly homage give:  
Oh, happy place!  
When shall I be,  
My God, with Thee,  
To see Thy face?

3 The patriarchs of old  
There from their travels cease;  
The prophets there behold  
Their longed-for Prince of Peace:  
Oh, happy place!  
When shall I be,  
My God, with Thee,  
To see Thy face?

4 The Lamb's apostles there  
I might with joy behold,  
The harpers I might hear  
Harping on harps of gold:  
Oh, happy place!  
When shall I be,  
My God, with Thee,  
To see Thy face?

5 The bleeding martyrs, they  
Within these courts are found,  
Clothéd in pure array,  
Their scars with glory crown'd:  
Oh, happy place!  
When shall I be,  
My God, with Thee,  
To see Thy face?

6 Ah me! ah me! that I  
In Kedar's tents here stay;

No place like that on high;  
 Lord, thither guide my way:  
 Oh, happy place!  
 When shall I be,  
 My God, with Thee,  
 To see Thy face?

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DISMISSIONS AND DOXOLOGIES.

592 (560).

C. M.

- A**LMIGHTY God, thy word is cast  
 Like seed upon the ground;  
 Oh, let the dew of heaven descend,  
 And shed its influence round.
- 2 Let not the foe of Christ and man  
 This holy seed remove;  
 May it take root in ev'ry heart,  
 And grow in faith and love!
- 3 Let not this life's deceitful cares,  
 Nor worldly wealth and joy,  
 Nor scorching beam, nor stormy blast,  
 The rising plant destroy.
- 4 Where'er the word of life is sown,  
 A large increase bestow,  
 That all who hear Thy message, Lord,  
 Its saving power may know.

593.

L. M.

- E**RE to the world again we go,  
 Its pleasures, cares, and idle show,  
 Thy grace, once more, O God, we crave,  
 From folly and from sin to save.
- 2 May the great truths we here have heard,  
 The lessons of Thy holy word —



Dwell in our inmost bosoms deep,  
And all our souls from error keep.

- 3 Oh, may the influence of this day,  
Long as our memory with us stay,  
And as a constant guardian prove,  
To guide us to our home above.

**594 (752).** 8s, 7s & 4.

**L**ORD, dismiss us with thy blessing—  
Fill our hearts with joy and peace;  
Let us each, Thy love possessing,  
Triumph in redeeming grace;  
Oh, refresh us!  
Trav'ling through this wilderness.

- 2 Thanks we give, and adoration,  
For thy gospel's joyful sound;  
May the fruits of Thy salvation  
In our hearts and lives abound;  
May thy presence  
With us evermore be found.

- 3 So, whene'er the signal's given,  
Us from earth to call away,  
Borne on angels' wings to heaven,  
Glad to leave our cumbrous clay,  
May we, ready,  
Rise and reign in endless day!

**595.** 8s, 7s & 4.

**G**OD of our salvation, hear us;  
Bless, oh, bless us, ere we go!  
When we join the world, be near us,  
Lest we cold and careless grow:  
Saviour, keep us—  
Keep us safe from every foe.

2 As our steps are drawing nearer  
 To our best and lasting home,  
 May our view of heaven grow clearer,  
 Hope more bright of joys to come;  
 And, when dying,  
 May Thy presence cheer the gloom.

596 (756).

S. M.

ONCE more, before we part,  
 Great God, attend our prayer,  
 And seal the gospel on the heart  
 Of all assembled here.

2 And if we meet no more  
 On Zion's holy ground,  
 Oh, may we reach that blissful shore  
 Whither Thy saints are bound.

597 (793).

L. M.

CHRISTIANS and brethren! ere we part,  
 Join ev'ry voice and ev'ry heart;  
 One solemn hymn to God we'll raise,  
 One final song of grateful praise.

2 Christians! we here may meet no more,  
 But there is yet a happier shore;  
 And there, released from toil and pain,  
 Dear brethren, we shall meet again.

3 Now to our God, the Three in One,  
 Be everlasting glory done;  
 Raise ye, His saints, the sound again,  
 Ye nations, join the loud Amen.

598 (757).

8s.

MAY the grace of Christ, our Saviour,  
And the Father's boundless love,  
With the Holy Spirit's favor,  
Rest upon us from above.  
Thus may we abide in union  
With each other and the Lord,  
And possess, in sweet communion,  
Joys which earth cannot afford.

599.

7s.

NOW may He, who from the dead,  
Brought the Shepherd of the sheep,  
Jesus Christ, our King and Head,  
All our souls in safety keep!

2 May He teach us to fulfil  
What is pleasing in His sight;  
Perfect us in all His will,  
And preserve us day and night!

3 Great Redeemer! Thee we praise,  
Who the cov'nant seal'd with blood;  
While our hearts and voices raise  
Loud thanksgivings unto God.

600.

8s, 7s &amp; 4.

WHILE we lowly bow before Thee,  
Wilt Thou, gracious Saviour, hear?  
We are poor and needy sinners,  
Full of doubt and full of fear;  
Gracious Saviour,  
Make us humble and sincere.

- 2 Fill us with Thy Holy Spirit ;  
Sanctify us by Thy grace ;  
Oh, incline us more to love Thee,  
And in dust our souls abase.  
Hear us, Saviour,  
And unveil Thy glorious face.
- 3 None in vain did ever ask Thee  
For the Spirit of Thy love ;  
Hear us then, dear Saviour, hear us ;  
Grant an answer from above ;  
Blesséd Saviour,  
Hear, and answer from above.

601.

S. M.

- L**ORD, at this closing hour,  
Establish every heart  
Upon Thy word of truth and power,  
To keep us when we part.
- 2 Peace to our brethren give ;  
Fill all our hearts with love ;  
In faith and patience may we live,  
And seek our rest above.
- 3 Through changes, bright or drear,  
We would Thy will pursue ;  
And toil to spread Thy kingdom here,  
Till we its glory view.
- 4 To God, the only wise,  
In every age adored,  
Let glory from the church arise,  
Through Jesus Christ our Lord !

1 (760).

L. M.

TO God the Father, God the Son,  
And God the Spirit, Three in One,  
Be honor, praise, and glory given,  
By all on earth and all in heaven.

2 (1006).

L. M.

PRAISE God, from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.

3 (761).

C. M.

NOW let the Father and the Son  
And Spirit be adored,  
Where there are works to make Him known,  
Or saints to love the Lord.

4.

C. M.

TO Father, Son, and Holy Ghost,  
One God, whom we adore,  
Be glory as it was, is now,  
And shall be evermore!

5 (766).

S. M.

YE angels round the throne,  
And saints that dwell below,  
Worship the Father, praise the Son,  
And bless the Spirit too.

6.

S. M.

TO God the Father, Son,  
And Spirit, One in Three,  
Be glory as it was, is now,  
And shall forever be.

7 (1009).

L. P. M.

NOW to the great and sacred Three,  
The Father, Son, and Spirit, be  
Eternal praise and glory given —  
Through all the worlds where God is known,  
By all the angels near the throne,  
And all the saints in earth and heaven.

8 (1010).

C. M. D.

THE God of mercy be adored,  
Who calls our souls from death,  
Who saves by His redeeming word  
And new-creating breath:  
To praise the Father and the Son  
And Spirit all divine —  
The One in Three and Three in One,  
Let saints and angels join.

9 (1011).

C. P. M.

TO Father, Son, and Holy Ghost,  
Be praise amid the heavenly host,  
And in the church below;  
From whom all creatures draw their breath,  
By whom redemption bless'd the earth,  
From whom all comforts flow.

10 (1012).

H. M.

TO God the Father's throne,  
Your highest honors raise;  
Glory to God the Son —  
To God, the Spirit, praise:  
With all our powers,  
Eternal King!  
Thy name we sing,  
While faith adores.

**11** (1008).

7s.

SING we to our God above,  
Praise eternal as His love;  
Praise Him, all ye heavenly host,  
Father, Son, and Holy Ghost.

**12** (1013).

8s &amp; 7s.

PRAISE the God of all creation;  
Praise the Father's boundless love:  
Praise the Lamb, our expiation,  
Priest and King enthroned above:  
Praise the Fountain of salvation,  
Him by whom our spirits live;  
Undivided adoration  
To the one Jehovah give.

**13** (1014).

8s, 7s &amp; 4.

GREAT Jehovah! we adore Thee,  
God the Father—God the Son—  
God the Spirit—joined in glory,  
On the same eternal throne;  
Endless praises  
To Jehovah, Three in One.

**14** (1023).

7s &amp; 6s.

ALL ye who grace inherit,  
The God of grace adore!  
To Father, Son, and Spirit,  
Give praise for evermore!  
Of mercies here, the treasure  
Demands our praise and love;  
And praise shall be our pleasure  
Before His throne above.



**15** (1018).

7s &amp; 6s.

**T**O Father, Son, and Spirit,  
From earth let praise arise!  
Ye angels, as ye hear it,  
Prolong it through the skies!

**16** (1015).

6s &amp; 4s.

**T**O God — the Father, Son,  
And Spirit—Three in One,  
All praise be given!  
Crown Him in ev'ry song;  
To Him your hearts belong;  
Let all His praise prolong,  
On earth, in heaven.

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Thou only Sovereign of my heart.....	Steele.	366
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## FAMILY PRAYERS.

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### SABBATH MORNING.

**O** GOD, our Father in heaven, we come before Thee in the name of Jesus, to offer the sacrifice of praise and thanksgiving. Thou art clothed with honor and majesty, and we approach Thee with reverence and holy fear; but Thou art also our Father in Christ Jesus, and we would come with filial confidence and love.

We thank Thee for the healthful repose of the night, and for the light of this day of the Son of Man. This is the day which Thou hast made; we will rejoice and be glad in it. We thank Thee for this day, so rich with the memories of Thy love, so joyful with the light and hopes of the resurrection and of the life immortal. Oh, may Thy love beam upon us with the freshness and inspiration of the morning light! Grant us grace, to consecrate this day to Thy special service and glory, and to our personal sanctification. May we be freed from all the cares and anxieties of the world. May our aspirations be heavenward, and our hearts be opened to all the sacred suggestions and influences of this day. May they be sweetly drawn by Thy

Spirit into heavenly communion, and rise to meet Thy fatherly benediction.

O Lord, grant us grace to unite with the great congregation in acceptable worship, so that we may see Thy glory in the sanctuary this day. May Thy ministers be clothed with salvation, and the people shout for joy. May the word be preached in the demonstration of the Spirit and with power. May the gospel be so preached, in simplicity, and affectionate earnestness, that Jesus may draw all hearts to himself; that, as of old, the blind, and lame, and halt may come to Jesus in the temple, and be healed; that the ignorant may be enlightened, the wandering reclaimed, the weak established, the mourner comforted, and the weary and heavy-laden may find rest in Jesus.

Father of mercies, remember in compassion those who are this day kept in homes of sickness and sorrow. May private affliction subserve the designs of public instructions, and Thine own presence and spirit make the chamber of sickness, and the home of sorrow, the house of God and the gate of heaven.

Have mercy, O Lord, upon a world that lieth in wickedness. Send out Thy light and truth, that all nations, whom Thou hast made, may come and worship before Thee, and glorify Thy name. We thank Thee for all the agencies and instrumentalities at work for the salvation of this lost world. We bless Thee for the ministers, who are preaching the gospel at home and abroad. May their number be increased a thousand-fold. May the pious young men of our land be moved by Thy Spirit, and the love of Jesus, to con-

secrete themselves to the Christlike work of preaching the gospel. Oh, grant this prayer, and multiply the heralds of the cross, and extend the boundaries of Christendom, until the light of this holy day shall fall on every nation, and the name of Jesus shall be heard to earth's remotest bound.

And now, O Lord, what wait we for but Thy blessing? God be merciful unto us and bless us, and cause His face to shine upon us, that parents and children, and all the members of this household, may be united in love, and dwell together in the unity of the Spirit and in the bond of peace. May we all this day receive a Father's blessing, and enjoy such a sweet sense of Thy forgiving love, such a conscious peace, such joyous hopes through Jesus Christ, as shall give us a foretaste and an earnest of heaven, and enable us to rejoice in hope of the glory of God. Hear us, O Thou eternal Son, to whom, with Thee the Father, and the Holy Ghost, be all honor and glory, world without end. Amen.

## SABBATH EVENING.

WE adore Thee, O Lord, as the King eternal, immortal, and invisible, the only wise God. We bless Thee, as the God and Father of our Lord Jesus Christ, who according to Thine abundant mercy hast begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.

We thank Thee, that the lines have fallen to us in

pleasant places, and that we have a goodly heritage; that we have enjoyed this day the blessings of our risen Lord, and that our hearts have been lifted in holy aspiration for our heavenly home. We bless Thee for the means of grace and the hope of glory. We bless Thee for the opportunities we have enjoyed this day of waiting upon Thee in the public worship of the sanctuary, and in private meditation and prayer, and for every good impression made upon our minds by the ordinances of Thine appointment. Oh, may the lessons of Thy word guide and mould our life, and its hopes animate us in every work of faith and labor of love. May the word of Christ dwell in us richly in all wisdom, that we may teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. Whatsoever we do, may it be done in the name of the Lord Jesus, giving thanks to God the Father by Him.

May the divine impulses and aspirations of this day influence us during the week, so that in our daily business, in the social circle, and in our home-life, we may adorn the doctrine of God our Saviour. May the name and love of Jesus abide with us as a constant inspiration and power in all the ways of our life, until the veil is lifted and we behold His face in glory.

O most gracious Father, forgive the sins of this day, the sins of our holiest services, for the sake of Jesus, our Advocate and Redeemer. Help us to forget the past, and press toward the mark for the prize of the high calling of God in Christ Jesus. Oh, grant that through the ordinances of thy house, the sanctified

trials and afflictions of life, and the Holy Spirit, we may reach the blessed experience of the apostle, and with him exclaim, "Yea, doubtless, and we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord . . . that we may win Christ and be found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Look in compassion upon Thy servants who have been deprived of the privileges of the sanctuary, this day, by sickness or infirmity. Give them such tokens of Thy presence and blessings in their homes, as shall cause them to know that Thou art not confined to temples made with hands. Have mercy upon all who wilfully absent themselves from public worship and profane Thy Sabbaths, and turn their feet to Thy sanctuary. Be gracious to all that mourn in Zion. Give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

May the word preached be blessed to the conversion of sinners, and the upbuilding of Thy people in their most holy faith. Remember those who have gone forth to preach among the Gentiles the unsearchable riches of Christ, and bless their labors for the salvation of souls; and be Thou a sanctuary to them among the heathen. Hasten, O Lord, that promised day, when the heathen shall be given to Christ for His inheritance, and the uttermost parts of the earth for His possession.

And now we commit ourselves to Thy fatherly care

and protection for the night. Grant that when we lie down to the last sleep of earth, it may be in Jesus, and that the hymns of praise in these temples made with hands, may be prolonged in the holier worship of heaven, where with all the redeemed we shall unite in ascriptions of honor and glory to Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

### MONDAY MORNING.

**O** GOD, Thy mercies are new every morning, and Thy faithfulness every night. Day unto day uttereth speech, and night unto night showeth knowledge, of Thy goodness and patience and power. We bless Thee for the care and protection of the night. We gather about our family altar, as parents and children, and unite in this grateful offering of praise to the Father of all our mercies in Christ Jesus our Lord.

But Thou hast magnified Thy word above all Thy name; and we can never be sufficiently thankful for the revelation of Thy will in the Bible. We thank Thee for the gift of Thy Son our Saviour, through whom we have redemption in His blood, even the forgiveness of sin. We thank Thee for the Holy Spirit, to enlighten, comfort, and sanctify us through the truth as it is in Jesus. Oh, may we bear with us, into the cares and business of the week, the savor of Thy grace, and the holy influences and incentives of the Sabbath and the sanctuary. Let those whom we meet in the market-places, in the shop, in the store, in the social



circle, in the yet nearer circle of home, take knowledge of us that we have been with Jesus; and may our profiting appear unto all men. May we put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. May we be followers of God, as dear children.

Be with us this day; guide us by Thy Spirit, so that, in all the cares and perplexities of life, and in all its trials and sorrows, we may look to Jesus, lest we should become weary, and faint in our minds. May we have grace to take up our cross daily and follow Jesus, and like Him to bear that cross, despising the shame, for the joy that is set before us. Oh, grant that we may live every day as pilgrims on their way to glory. May we rejoice as though we rejoiced not, and weep as though we wept not, and buy as though we possessed not, and so use this world as not abusing it; for the fashion of it passeth away.

O Lord, look upon all the children of men with a Father's compassion. May the dead hear the voice of the Son of God, and live. May those who ask the way to Zion, find the way to the cross and to Jesus, and to the New Jerusalem. Let the careless sinner be startled from his fatal slumbers, and flee from the wrath to come. Let the rich be poor in spirit, and the poor be made rich in faith, and heirs of the kingdom which Thou hast promised to them that love Thee.

Bless our country, O Thou Ruler of nations. May all in authority fear God and work righteousness. May we, as citizens and Christians, seek to elevate



those alone to high stations in the Government who reverence Thee and keep Thy commandments. May we become more and more, both in name and in reality, a Christian people. May all the vast resources of this great country be given to Christ and His kingdom.

And now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

### MONDAY EVENING.

**O** LORD God of Hosts, hear our prayer! Give ear, O God of Jacob! Behold, O God, our Shield, and look upon the face of Thine Anointed. We come in His all-prevailing name. We have nothing of our own to plead — no works, no worthiness, no promises. We would make mention of the righteousness of Jesus, and of His alone.

As we bow before Thee in our evening worship, we are conscious of manifold sins and shortcomings. We have contracted defilement in the business and cares and pleasures of the day that is gone. We have, in the temper of our minds, in the affections of our hearts, in the aim and tenor of our life, come short of Thy glory. We have been ungrateful to Thee, and uncharitable to man. We have sinned, in thought, word, and deed. Have mercy upon us, O Lord, according to Thy loving-kindness; according to the multitude of Thy tender mercies, blot out our transgressions. Wash

us thoroughly from our iniquities, and may the blood of Jesus Christ cleanse us from all sin. Create in us clean hearts, and renew right spirits within us. May we be Thy workmanship, created in Christ Jesus, and prepared unto every good work.

O our Heavenly Father, grant us grace to bring every thought and feeling and purpose of our life into complete harmony with Thy holy will in Christ Jesus. Withdraw not Thy presence, and take not Thy Holy Spirit from us. Whether we are called to do Thy will, or to bear it, may we feel that our help is in the name of the Lord who made heaven and earth. In view of our spiritual enemies, clothe us with the whole armor of God; teach our hands to war and our fingers to fight; and in the conflicts of life, assure our hearts that we shall be more than conquerors through Him that loved us.

O Thou who art God over all, blessed forevermore, remember with us all for whom Thou hast taught us to pray. Hear the sighing of the needy; cause the widow's heart to sing for joy; and in Thee may the fatherless find mercy. Give all needed patience and comfort to the sick and afflicted, and save the dying, through Jesus Christ our Lord.

Bless us as a nation, in all the interests of our civil and religious institutions. Let glory dwell in our land, and upon all the glory be Thou a defence. Bless all societies and agencies employed for the coming of Thy kingdom. Call in the Jews with the fulness of the Gentiles. Say to the North, Give up, and to the South, Keep not back; and hasten the time when Christ shall

take possession of the kingdoms under the whole heavens, and reign forever.

With thanksgiving for all the mercies of another day, and the forgiveness of all our sins through Jesus Christ, we will both lay ourselves down in peace and sleep; for Thou, Lord, only makest us dwell in safety; and all we ask is in the name of Jesus, to whom, with the Father and the Holy Spirit, be endless praises. Amen.

### TUESDAY MORNING.

**O** LORD, Thou art good, and Thou doest good. Thou makest the outgoings of the morning and evening to rejoice. Unite our hearts to fear Thy name, and grant that we may worship Thee in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. At the beginning of another day, we seek together as a family Thy blessing and grace.

We thank Thee for the mercies of another night, and for the light and goodness which encompass us this morning. Bless the Lord, O our souls, and forget not all his benefits: Who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our life from destruction, who crowneth us with loving-kindness and tender mercies. Truly, O Lord, Thou hast not left thyself without witness, in that Thou hast been doing us good, and giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

As we are about to enter upon the duties and conflicts of this new day, we look devoutly and trustingly

to the hills from whence cometh our help. Our help cometh from the Lord who made heaven and earth. Let Thy grace be sufficient for the duties and events of this day. As husbands or wives, parents or children, sisters or brothers, may we so conduct ourselves in our several relations and callings, that we may adorn the doctrine of God our Saviour in all things. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from us, with all malice, and may we be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. And oh, grant us grace to be followers of Him who was meek and lowly in heart, who pleased not Himself, who went about doing good, who said, My meat is to do the will of Him that sent me, and to finish His work.

O Father, bless us as a family. May every one of our household be found in Christ, and members of the household of faith, and heirs of the heavenly kingdom. Oh, let none of those perish whom we love as our own souls. Keep them as the apple of Thine eye; hide them under the shadow of Thy wing.

Let grace and peace be multiplied to all who have obtained like precious faith with us; and if Thou art pleased to try that faith, may the trial be found unto praise, and glory, and honor, at the appearing of Jesus Christ. Remember in great mercy the poor and neglected, and those who cast off Thy fear, and live in sin, without Christ and without hope in the world. Oh, teach transgressors Thy ways, and let sinners be converted unto Thee. Destroy the works of the Devil.

Let Thy kingdom come. May princes come out of Egypt. May Ethiopia stretch forth her hands unto God. And may all nations whom Thou hast made come and worship before Thee. For Thine, O God, is the power; and Thine shall be the glory, through our Lord and Saviour. Amen.

### TUESDAY EVENING.

O LORD, our Lord, how excellent is Thy name in all the earth, who hast set Thy glory above the heavens. Our grateful hearts would surround Thy throne, to offer up our evening incense of praise and thanksgiving. We come with our children, before Thee, our common Father, from whom cometh every good and perfect gift. We bless Thee for all thy kindness and love to us this day: for our life, and health, food and raiment, home and friends. We thank Thee for the sweet assurance that as a father pitieth his children, so the Lord pitieth them that fear Him. Above all other gifts do we praise Thee, that Thou hast called us to be Thy children in Christ Jesus. Oh! remember us with the favor Thou hast to Thy people. Let our Father's blessing come upon us this evening, upon parents and children, and upon all who dwell under this roof.

O Father, forgive us the sins of the past day—sins of temper, of worldliness, of unbelief in departing from the living God. Oh, hide Thy face from our sins, and blot out all our iniquities, through Jesus Christ, whose blood cleanseth from all sin. Cast us not away from

Thy presence, and take not Thy Holy Spirit from us. Restore unto us the joys of Thy salvation, and uphold us with Thy free Spirit. Then will we teach transgressors Thy way, and sinners shall be converted unto Thee.

O Thou that dwellest in the heavens, look down upon us as a family, and give us at the close of the day a father's forgiveness, and a father's blessing. May the ties of blood and of mutual dependence, which unite us in our home, be sweetened and hallowed by the bonds of grace, that we may all be followers of Thee as dear children, and members of the household of faith, and may at length reach our Father's house in heaven.

Grant us grace, that as we have opportunity we may do good unto all men; and having tasted that the Lord is gracious, may we ever, by personal effort, as well as by a holy and joyous Christian life, be saying to those around us, Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him. And let our endeavors be successful in winning souls to Christ, that they may be saved from the second death. Especially, O Lord, do we pray for our friends, that they may all become the friends of Jesus, fellow-heirs with us of the grace of life, and fellow-laborers with us in the Lord's vineyard.

Let the rising generation be a seed to serve Thee. Excite them by the command, Remember now thy Creator in the days of thy youth; and encourage them by the promise, I love them that love me, and they that seek me early shall find me.



O Thou, Father of all mercies, and God of all comfort, have pity upon all men. Smile upon our country, and fill our churches with Thy glory. Be a father to the fatherless; plead the cause of the widow; comfort and relieve the sick; be near the dying, and prepare them for the eternal future, through Jesus Christ our Lord.

O Jesus, Thou Son of God, and Saviour of the world, have mercy upon the millions who are yet sitting in darkness, and in the region and shadow of death; and to every section of our globe, say, through Thy preached gospel, and the descending Spirit, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Raise up and send forth many more laborers; for the harvest truly is great. May all who profess Thy name, pray, and give, and work for the coming of Thy kingdom. Blessed be the Lord God of Israel, who only doeth wondrous things! Blessed be His glorious name forever, and let the whole earth be filled with His glory!

And now, O Jesus, abide with us, for it is evening, and the day is far spent. May we sleep in peace, and wake in the morning to sing of Thy mercy. Be with us through all the changing scenes of life; and when heart and flesh fail, be Thou the strength of our hearts and our portion forever. And through eternal ages may it be our privilege to unite with those who are singing, unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and to His Father—to Him be glory and dominion forever and ever. Amen.



## WEDNESDAY MORNING.

**A**LMIGHTY God, our Heavenly Father, through whose kindness we have been preserved from the perils of another night, vouchsafe unto us this day Thy blessing. Strengthen us for the performance of the duties now before us. And since Thou hast ordained labor to be the lot of man, and knowest the wants and necessities of all Thy creatures, bless, from time to time, our several endeavors and employments. Give us this day our daily bread. Feed us with food convenient for us. If it be Thy pleasure to cause us to abound in the good things of this life, give us a compassionate spirit, that we may be ready to relieve the wants of others; but let neither riches nor poverty estrange our hearts from Thee, nor cause us to become indifferent to those treasures in heaven, which can never be taken from us. And, into whatever circumstances of life we may be brought, teach us to be cheerful and content. In our affliction, let us remember how often we have been succored; and in our prosperity, may we acknowledge from whose hand our blessings are received.

And do Thou dispose us all, most merciful God, so to remember our sins, that we may be brought to true repentance, and unfeigned sorrow, and contrition of soul. Strengthen our faith in Jesus Christ our Lord: and grant, that through the gracious help of Thy Holy Spirit, we may obtain that peace which the world cannot give or take away: and may we be enabled to pass the residue of our lives in humble resignation and

willing obedience. We acknowledge, O God, that every day is Thy gift, and ought to be used according to Thy command. O Thou, in whose hands are life and death, and by whose mercy we are spared, help us so to improve the time, that we may every day become more holy in Thy sight: and when it shall please Thee to call us from this mortal state, may we resign our souls into Thy hands with confidence and hope: and may we finally find mercy, and obtain a joyful resurrection to eternal life, through Jesus Christ our Lord.

We commend to Thy fatherly goodness all our relatives and friends, especially those who are the most closely united to us. We beseech Thee to look mercifully upon them: and grant them whatever may most promote their present and eternal joy.

Bless the President of the United States, and all in authority over us. Extend Thy goodness to our whole land. Pity the sorrows, and relieve the necessities of all mankind. And let Thy kingdom come, and Thy will be done on earth, as it is in heaven.

O Lord, hear our prayers, for Jesus Christ's sake, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

### WEDNESDAY EVENING.

**A**LMIGHTY and everlasting God, we would adore and praise Thee this night, as the God and Father of our Lord and Saviour Jesus Christ: and we would draw near to Thee by faith, and hold communion with Thee, as our reconciled Father in Him. We have,

indeed, offended Thee times and ways without number, and are by nature children of wrath, even as others; but behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. We give Thee, O God, all praise and glory for this assurance of Thy love: we bless Thee, that when we were without hope, and without help, Thine own Eternal and well-beloved Son gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father: and we rejoice to know, that Thou hast raised Him from the dead, made Him head over all things to His Church, and exalted Him a Prince and a Saviour, to give repentance and forgiveness of sins to Israel. May we, indeed, be children of God, by faith in Jesus Christ: may we be called by His grace, and separated by His Spirit for His service. May we know the truth as it is in Jesus, and may the truth make us free. May we enjoy the glorious liberty of the children of God. May we hold fast the form of sound words, which we have heard in faith and love which is in Christ Jesus.

Be pleased, O God, to reveal Thy Son in us, and give us the spirit of wisdom and revelation in the knowledge of Jesus Christ: forbid that any of us should come short through unbelief. Lord, help our unbelief: increase our faith, and bring us more under its influence, that our lives may be spent to Thy glory, to the honor of our Christian profession, and to our own peace and comfort. Forbid, O Lord, that any of us should deceive ourselves, by a form of godliness, without the power of it; but may we all, assisted by Thy grace,

press forward to the blessed experience and full enjoyment of Thy service.

Be pleased, O God, to hear our prayers in behalf of the sick, the afflicted, and the dying: be a present help in every time of need. For our friends and brethren, we would also put up our supplications before Thee, O Father of mercies! May grace and peace from God the Father, and our Lord Jesus Christ, be extended to all men. May all people be blessed in Jesus, and may all call Him blessed. With grateful hearts for all Thy goodness to us individually, and as a family, we would this evening commend ourselves to the protection of Him, who neither slumbers nor sleeps. May we be raised up in the morning in health, and in soundness of mind, ready and willing to devote our lives anew to the service and glory of our God. Accept our humble worship, and forgive all our sins for Christ's sake — to whom, with Thee, O Father, and the Holy Ghost, be all glory forever and ever. Amen.

#### THURSDAY MORNING.

OUR Father who art in heaven, we, Thine unworthy creatures, would bow before Thee, this morning, to thank and to bless Thy holy name, for all Thy goodness and mercy towards us. Thou art the Father of our spirits, the former of our bodies, and the giver of every good and perfect gift. Thou hast bestowed upon us many temporal and spiritual blessings. Thou hast liberally supplied our daily returning wants. Thou hast preserved us from danger. Thou hast de-

livered us out of temptation, and guided us in difficulty, and comforted us in sorrow. And when we look back on the way by which Thou hast led us, we may truly say that goodness and mercy have followed us all the days of our lives. But, O Lord, we must confess, with shame and sorrow, that though Thou hast nourished and brought us up as children, yet we have rebelled against Thee. We have sinned against heaven and in Thy sight, and are no more worthy to be called Thy children. Do Thou awaken us all to a just sense of our guilt. Give unto each of us that godly sorrow for sin which worketh repentance unto salvation, and lead us to that fountain which has been opened for sin and uncleanness, so that we may be washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. O God, be merciful unto us, and bless us. Cause Thy face to shine upon us, and we shall be saved. May we be cleansed from all our sins in the atoning blood of Christ. May we be clothed with His perfect righteousness, so that we may be accepted in the Beloved, and may enjoy the peace of God which passeth understanding. Deliver us from a spirit of bondage, causing us again to fear, and grant us a spirit of adoption, whereby we shall cry Abba, Father. May the love of God be shed abroad in our hearts by the Holy Ghost, and may our souls be filled with His saving grace and sanctifying influences, so that henceforth we may live as obedient children, and may walk steadfastly in the way that leadeth to everlasting life.

Enable us to deny all ungodliness and worldly lusts,



to live as pilgrims and strangers upon the earth, and to prepare, by patient continuance in well-doing, for that better country which the Saviour is preparing for them that love Him. O Lord, let Thy kingdom come. Let Thy will be done by us, and by all our fellow-creatures throughout the earth, even as it is done in heaven. Build up the waste places in Zion. Increase the number of faithful ministers, and grant them an abundant supply of the spirit of wisdom and love. Hasten the time when the fulness of the Gentiles shall come in, and all Israel shall be saved. Regard the prayer of the destitute, and prepare of Thy goodness for the poor. Hear the cry of the distressed, and send help from above. May the dying die in the Lord, that death may be to them the entrance into everlasting life. Be very gracious, O Lord, to our friends and relatives. Our heart's desire and prayer for them is, that they may be saved. Dwell in this family. Be Thou the God of each member of it, and make us all Thy people. Accept of our hearty thanks for the mercies of the past night. Take us into Thy holy protection this day; and be with us, to bless us and to do us good, both now and forever, through Jesus Christ our Lord. Amen.

#### THURSDAY EVENING.

O LORD our God, to whom can we go but unto Thee? Thou hast the words of eternal life. Thou art the God of our salvation. Thou art good, and Thy tender mercies are over all Thy works: we are

the living monuments of thy sparing mercy; for iniquities, we confess, abound amongst us. Do Thou blot out all our transgressions. Hide Thy face from our sins, and teach us to know the blessedness of the man whom Thou choosest and causest to approach unto Thee. We bless Thee, that Thou hast no pleasure in the death of him that dieth, but rather that all should turn unto Thee and live. Turn us, O Lord, and we shall be turned; draw us, and we shall run after Thee; heal us, and we shall be healed; save Thou us, and we shall be saved. For the sake of Thy dear Son, who died for our sins, do Thou heal all our backslidings, receive us graciously, and love us freely. We rejoice that He died, the just for the unjust, that He might bring us unto God. We bless Thee for the hopes and promises of the gospel. Oh, teach us, and enable us to improve diligently the means of grace, with which we are so highly favored, ever remembering that to whom much is given, of them much shall be required. May we walk worthy of the vocation wherewith we are called; may we adorn the doctrine of God our Saviour in all things, and so conduct ourselves, at all times and in all circumstances, that we may not grieve Thy Holy Spirit.

Gracious God, our Heavenly Father, do Thou shed abroad Thy love in our hearts by the Holy Ghost, and inspire us with a hatred of everything that is displeasing to Thee. To this end, bless to us those religious services in which as a family we engage. May we wait upon Thee in them with prepared hearts, that we may be acceptable worshippers in Thy sight. Enable



us to hear Thy word with due attention, open our minds to all its instructions, and bow our hearts to humble obedience. Help us by Thy grace, to show mercy and speak truth, to do righteousness and to follow peace. Fill us with kind and charitable dispositions towards each other, and let the peace of God rule in our hearts. May we ever keep our tongue from evil and our lips from speaking guile. And may the very God of peace himself sanctify us wholly; and we pray God that our whole spirit, and soul, and body may be preserved blameless unto the coming of the Lord Jesus.

Be pleased, O Lord, to clothe Thy priests with righteousness, and hasten the time when every knee shall bow to Jesus, and every tongue shall confess that He is Lord to the glory of God the Father. And, O God of love and mercy, do Thou spread among Christians of every profession, a spirit of forbearance, and candor, and love, that all may endeavor to keep the unity of the Spirit in the bond of peace. Be favorable to our beloved land. Bless our friends, and give them an interest in the salvation of Christ. Look in mercy upon the sick, and sanctify their afflictions to them. Visit the dying with salvation, and teach us to remember the shortness of time and the never-ending importance of eternity. Bless the young with teachable minds and sanctified hearts, that they may remember Thee their Creator. Watch over us this night. May we lie down impressed with a sense of Thy goodness; may we awake in Thy fear, enjoying Thy favor, and rise with renewed strength to discharge the duties of

life and run the way of Thy commandments. Hear our prayer, forgive our sins, sanctify our natures, and save our souls for Christ's sake, to Whom, with Thee, O Father, and the Holy Ghost, be all glory, forever and ever. Amen.

## FRIDAY MORNING.

**G**REAT God, to whom the darkness and the light are both alike, we draw nigh to Thee with confidence, in the name of Jesus Christ, our adorable Redeemer. We thank Thee, that Thou hast not left us to the darkness of nature, but hast given us Thy holy Word as a lamp to our feet and a light to our path. Help us, O Lord, ever to walk in Thy ways. We thank Thee for Thy care through the night, and for all the blessings with which Thou art crowning our lives on this day. We confess to Thee, the heart-searching God, all our manifold sins. We mourn our unfaithfulness, and the evil of our hearts. Create within us clean hearts, O God, and renew within us right spirits. Give us Thy promised Comforter, to enlighten, to guide, to restrain, to quicken, to comfort, and strengthen us this day as Thou seest we need. Oh, make plain the path of duty for our feet, and uphold us that we fall not. So fill us with Thy good Spirit that we may be delivered from all pride and passion, from all envy and ill-will, from evil thinking and evil speaking; and give us that fervent charity which covers a multitude of sins. Make our home happy, and our lives useful. We would not live unto our-

selves, but unto Him who loved us, and gave Himself for us. Help us in all our domestic duties, that we may glorify Thee. Let our life and health be precious in Thy sight. Bless our beloved friends, wherever they are, with the rich blessings of Thy providence and grace. Remember the poor, the suffering, the distressed of every class, and be to them a very present help in trouble. Pour out Thy Spirit richly upon Thy Church. Bless all her agencies for good. Give Thy word success everywhere. Revive pure and undefiled religion. Increase the number of laborers in Thy vineyard, and fill us all more and more with the mind that was in Him, who went about doing good. Cause our land to rejoice in the salvation of the gospel. Give wisdom and grace to our rulers, that they may rule in Thy fear; and incline all the people to walk in the paths of truth and uprightness, that this may be Immanuel's land. Extend the knowledge of Thy truth to the nations of the earth, and bless all the means employed to enlighten and evangelize the world; that our adorable Redeemer may soon be acknowledged everywhere as King of kings and Lord of lords. These mercies we ask for His name's sake. Amen.

### FRIDAY EVENING.

OUR Father in heaven, we reverently draw nigh to Thee at the close of another day, in the name of Jesus, our adorable Redeemer. As the shades of evening gather around us, we gather at the mercy-seat, and look up with confidence. Goodness and mercy have

followed us all this day. Thou hast defended, and kept, and blest us. In Thee we live, and move, and have our being. Oh, help us to live to the honor and glory of Thy name; to show forth Thy praise, not only with our lips, but by living obediently, humbly, prayerfully before Thee, filled with the same mind which was in our blessed Redeemer. We confess our sins. Thou, O Lord, knowest us altogether — our inner and our outer life; and we rejoice that Thou dost know us. Pardon and deliver us from all our sins. We trust the merit of Thy blood, blessed Saviour!

“Nothing in our hands we bring;  
Simply to Thy cross we cling.”

Bless the labor of the day, that through our feeble instrumentality the cause of truth and righteousness, the kingdom of our Redeemer may daily be promoted. Teach us so to number our days that we may apply our hearts unto wisdom. Take us into Thy holy keeping during the dark watches of the night. We will lay us down in peace and sleep, because Thou, Lord, makest us to dwell in safety. Bless our beloved friends. Make them all Thy friends. Prosper them, and grant them Thy peace. If any of them are out of Christ, work in them repentance, and lead them to the dear Saviour. Have mercy upon the homes that have no family altar, no God and Saviour, where parents and children walk together in the broad road that leads to death. Teach us to lead souls to the Fountain that cleanses from sin. Remember the poor and friendless, the sick and dying, the sorrowing and disconsolate.

Give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Bless the Church, with her ministry, and all her agencies for good. Revive pure and undefiled religion. Cause our whole land to rejoice in Thy salvation, and lead all nations to acknowledge that blessed Saviour whom we adore, and to Him, with the Father and the ever-blessed Spirit, be all honor and glory, world without end. Amen.

### SATURDAY MORNING.

UNTO Thee lift we up our eyes, O Thou that dwellest in the heavens. Our voices shalt Thou hear in the morning; in the morning will we direct our prayer unto Thee, and will look up. We laid us down and slept, and we awoke, for Thou, Lord, didst sustain us. The pestilence, that walketh in the darkness, has not visited us. We gather with devout and thankful hearts around our domestic altar, and bring to Thee, our Heavenly Father, our morning sacrifice of praise and thanksgiving. Oh, grant us Thy Holy Spirit, that ours may be the sacrifice of a broken and contrite heart. We confess our sins, but Thou art the God of mercy, and, blessed be Thy holy name, the blood of Jesus Christ, Thy Son, cleanseth from all sin.

“To the dear fountain of Thy blood,  
Incarnate God, we fly.”

Lamb of God, that takest away the sin of the world, have mercy upon us, and take away our sin. In our going out and coming in, in all our duties at home and abroad,



may Thy fear this day be before our eyes, and Thy love be in our hearts, that our ways may please Thee. Prosper us in our lawful and laudable undertakings. Thy blessing maketh rich, and addeth no sorrow. Make us a blessing, our Father, to all with whom we associate this day. Bless our neighbors and friends, all connected with us by ties of blood and of love. Make our friends Thy friends, by giving them Thy Holy Spirit, and adopting them into Thy family. Remember the friendless and the oppressed, the poor and the needy, the destitute and the afflicted, the sick and the dying. Grant unto them all according to their needs, and give them to see that Thou dost make all things to work together for good to them that love Thee.

We pray that Thy Spirit may be poured upon our schools, and colleges, and seminaries of learning — upon those who teach, and upon all who are taught, that these may be fountains of blessing to the land and to the world. Bless our land with wise and righteous rulers, with just and salutary laws, with an obedient and God-fearing people. Cause us to be the light and the joy of the whole earth, that the nations may walk in our light, because Christ is our King. Revive pure religion in all Thy churches. Deliver Thy people from all unbelief and worldliness, from all untruth and uncharitableness. Bless all who labor to spread the gospel and lead sinners to the Saviour. Encourage them, and suffer not their faith to fail. Remember, especially, those who labor amid heathen darkness; and may Christ ever be the light and joy of their souls.

Grant us, O Lord, these mercies, with all else that Thou seest we need, for the sake of Jesus Christ, who hath taught us to pray, Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

### SATURDAY EVENING.

BY Thy mercy, O Lord, we are spared to the close of another day, and of another week. And, as our days on earth are rapidly passing away, we pray that we may be diligent in the work of life, doing well whatsoever we do, honoring God in our daily life, and furthering the interests of our blessed Redeemer's kingdom. Forgive, we humbly pray Thee, the sins of this day, and of this week. Deliver us from ingratitude, and from forgetfulness of our Heavenly Father, the Giver of every good gift. Thou art slow to anger, and of great mercy. Have mercy upon us, O God, according to Thy loving-kindness; and, according to the multitude of Thy tender mercies, blot out all our transgressions. Give us more and more of Thy Holy Spirit, that amid the bounties of Thy providence, and the richer blessings of Thy grace, our hearts may ascend to Thee in gratitude, and our lives show forth Thy praise. Dear Jesus, abide with us in our home, and



may Thy love fill our hearts. In times of darkness be our Light. In our sorrow cheer us; when we are tempted succor us. Be our Rock and Refuge, and may Thy peace ever keep our hearts and minds. Prepare us all, we pray Thee, and all Thy people, for the solemn responsibilities and blessed privileges of the coming Sabbath; that we may be in the Spirit on the Lord's day. Bless the instruction of the family, and of the Sabbath-school, and assist all who teach and preach in the name of Jesus, that they may do it in the demonstration of the Spirit, and with power. On all Thy flocks Thy Spirit pour. Deliver Thy people from ignorance and error and prejudice, and unbelief, and worldliness. Lead sinners to the Saviour. Have mercy upon all who have a name to live but are dead, and quicken them. Remember, in Thy tender mercy, the needy, the suffering, and the disconsolate. Make us like our Saviour in all the tenderness of His soul as we mingle with the sons and daughters of sorrow.

Deliver our land from all the evils that threaten. Make our rulers to fear Thee, and cause the people to turn from their sins to the living God. We commend us into Thy holy keeping. Angel of the Covenant, watch over us. Refresh us, that we may, with thankful and joyous hearts, enter upon the service of God on the holy Sabbath, and be fitted for greater usefulness on earth, and for all the blessedness of the everlasting Sabbath. This we beg for Jesus' sake.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread;

And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

# LUTHER'S

## SMALLER CATECHISM.

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### INTRODUCTION.

*Q. 1. What is meant by a religion, in the general sense of the term?*

*A. A knowledge of God and particular manner of worshipping him.*

*2. How many principal religions are supposed to exist in the world?*

Four; the Heathen, the Mohammedan, the Jewish, and the Christian, which is the true religion.

*3. Whence do Christians derive their knowledge of religion?*

From the whole word of God, but chiefly from the New Testament.

*4. What does the word of God teach us?*

What we are to believe, to experience, and to do, in order to live properly, and to die happy.

*5. What is the Catechism?*

It is a short summary of these Christian doctrines, duties, and experience, as taught in the word of God.

## PART I.—OF THE TEN COMMANDMENTS.

(Exodus xx. ; Deut. vi. 9, 20, 25 )

## THE FIRST COMMANDMENT.

“I AM the Lord thy God. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.”\* (2 Cor. vi. 16 ; 1 Cor. viii. 4–6 ; Matt. iv. 10 ; Rom. i. 22, 23 ; Ps. cxv. 3–8.)

*What is intended by this Commandment ?*

That we should fear, love, and trust in God above all things.

## THE SECOND COMMANDMENT.

“Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.” (Ps. xlviii. 10 ; Matt. vii. 21 ; Lev. xxiv. 15, 16.)

*What is required of us in this Commandment ?*

That we should so fear and love God, as not to curse,

\* The Scriptures narrate the decalogue without divisions, and there existed a difference of opinion, even before the time of Christ, as to the manner in which these precepts ought to be divided. The division above given is that which has been received by the greater part of the Christian church since the apostolic age. Another division has been adopted by some churches, according to which the above first commandment is divided into two, and the ninth and tenth are united into one. It is a matter of trifling importance which is adopted, provided the whole decalogue be retained.

swear, conjure, lie, or deceive in his name ; but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

#### THE THIRD COMMANDMENT.

“Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work : But the seventh day *is* the sabbath of the Lord thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it. (Ex. xxxi. 14, 17 ; Isa. lviii. 13 ; Ps. xxvi. 8 ; Luke vi. 9 ; Col. iii. 16.)

*What is enjoined in this Commandment ?*

That we should so fear and love God, as not to despise his word and day, and the preaching of his gospel ; but deem it holy, and willingly hear, learn, and obey it.

#### THE FOURTH COMMANDMENT.

“Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” (Eph. vi. 1–3.)

*What is the signification of this Commandment ?*

That we should so fear and love God, as not to despise or displease our parents or superiors ; but honor, serve, obey, love, and esteem them.

#### THE FIFTH COMMANDMENT.

“Thou shalt not kill.” (Gen. ix. 6 ; Matt. v. 21 ; Num. xxxv. 16.)

*What is the purport of this Commandment ?*

That we should so fear and love God, as not to do our

neighbor any bodily injury ; but rather assist and comfort him in danger or want.

#### THE SIXTH COMMANDMENT.

“Thou shalt not commit adultery.” (Heb. xiii. 4 ; Matt. v. 27, 32 ; 1 Cor. vi. 18, 19.)

*What do you understand by this Commandment ?*

That we should so fear and love God, as to live chaste and undefiled in words and deeds, and each to love and honor his wife or her husband.

#### THE SEVENTH COMMANDMENT.

“Thou shalt not steal.” (Lev. xix. 11 ; Thess. iv. 6 ; Ephes. iv. 28 ; 1 Tim. vi. 6, 10.)

*What is meant by this Commandment ?*

That we should so fear and love God, as not to rob our neighbor of his property, or bring it into our possession by unfair dealing or fraudulent means ; but help him to augment and protect it.

#### THE EIGHTH COMMANDMENT.

“Thou shalt not bear false witness against thy neighbor.” (Matt. xv. 19 ; John viii. 44 ; Prov. xix. 5 ; John i. 19, 20 ; Zech. viii. 16, 17.)

*What is inculcated in this Commandment ?*

That we should so fear and love God, as not to belie, betray, slander, or raise injurious reports against our neighbor ; but apologize for him, speak well of him, and put the most charitable construction on all his actions.

#### THE NINTH COMMANDMENT.

“Thou shalt not covet thy neighbor's house.” (Deut. v. 21 ; Mic. ii. 1, 2 ; Gal. v. 16 ; Rom. vii. 7, 8.)

*What is enjoined in this Commandment ?*

That we should so fear and love God, as not to cherish



improper desires for the inheritance or estate of our neighbor, or aim at obtaining it by deceit or the false appearance of a legal right; but be ready to assist and serve him in the preservation of his own.

#### THE TENTH COMMANDMENT.

“Thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” (James i. 14, 15; Matt. v. 28; 2 Peter i. 4; John ii. 15; Matt. xv. 19; Eph. iv. 22–24.)

*What is required in this Commandment?*

That we should so fear and love God, as not even to wish to seduce our neighbor’s spouse, to corrupt or alienate from him his servants, or to force away from him or let loose his cattle; but rather to use our endeavors, that they may continue with, and discharge their duty to him.

*What saith the Lord God concerning these Commandments?*

He saith: “I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.” (Nahum i. 2; 2 Pet. ii. 4, 6; Hos. vi. 5; Ps. ciii. 17, 18; Exod. xx. 5, 6.)

*What do we learn from this declaration?*

God threatens to punish all who transgress these commandments; we should, therefore, dread his displeasure, and not act contrary to his laws. But he also promises grace and every blessing to all such as obey these laws; we should, therefore, love and confide in him, and cheerfully do what he has commanded us.



## PART II.—OF THE CREED;

OR, THE ARTICLES OF THE CHRISTIAN FAITH.

*Of what does the first article consist?*

Of the Creation.

*Rehearse it.*

I believe in God the Father, Almighty Maker of heaven and earth.

*What do you profess to believe in this article?*

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul, with all their members and faculties, and all that I possess; that he richly and daily provides me with all the necessaries and enjoyments of life; that he guards me from danger and preserves me from evil; wholly induced by divine, paternal love and mercy, without any claim of merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey him.—This is most certainly true.

*Of what does the second article treat?*

Of our Redemption.

*Rehearse it.*

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell;\* the third day he rose again from the dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

\* Place of departed spirits.

*What do you profess to believe in this article?*

I believe, that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord; who hath redeemed, purchased, and delivered me, a poor, forlorn, condemned person, from sin, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and happiness; even as he is risen from the dead, and now lives and reigns to all eternity.— This is most certainly true.

*Of what does the third article treat?*

Of our Sanctification.

*Rehearse it.*

I believe in the Holy Ghost, the holy Catholic (universal) Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

*What do you profess to believe in this article?*

I believe, that I cannot merely by my own reason or other natural powers, believe in or come to Jesus Christ, my Lord; but that the Holy Spirit hath called me by the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ, by the true faith; in which Christian church he daily and richly forgives me, and all other believers, all our sins; and will, at the last day, raise up me and all the dead, and will grant unto me and all that believe in Jesus Christ, everlasting life.— This is most certainly true.

## PART III.—OF THE LORD'S PRAYER.

## THE INTRODUCTION.

“Our Father who art in Heaven.”

*What does our Saviour teach us in this preface?*

That God would affectionately invite us to believe, and to be assured, that he is truly our Father, and that we are his children indeed; and to call upon him with all cheerfulness and confidence, even as beloved children entreat a kind and affectionate parent.

## THE FIRST PETITION.

“Hallowed be thy name.”

*How is this to be understood?*

God's name is indeed holy in itself; but we pray, in this petition, that it may also be sanctified by us.

*When is this effected?*

When the word of God is taught pure and unadulterated, and we, as the children of God, live holy lives, conformably to its precepts. To this, may the Lord our Father in heaven, incline us! But he, whose doctrine and life are contrary to the word of God, dishonors the name of God among us. From this preserve us, O Lord, our Heavenly Father!

## THE SECOND PETITION.

“Thy kingdom come.”

*How is this to be understood?*

The kingdom of God will come, indeed, without our prayers; but, we pray, in this petition, that it may also come unto us.

*When is this effected?*

When our Heavenly Father gives us his holy Spirit,

so that, by his grace, we believe in his holy word, and live a godly life, here, in time, and in heaven for ever.

## THE THIRD PETITION.

“Thy will be done on earth as it is in heaven.”

*How is this to be understood?*

God's good and gracious will is done, indeed, without our prayers; but, in this petition, we pray, that it may also be done by us.

*When is this done?*

When God prevents and destroys all evil counsels and intentions, the will of the devil, of the world, and of our own flesh, which tend to dishonor the name of God among us, and hinder the coming of his kingdom to us; and when he strengthens and preserves us steadfast in his word and faith, unto our end. This is his good and gracious will.

## THE FOURTH PETITION.

“Give us this day our daily bread.”

*How is this to be understood?*

God bestows, indeed, unasked, the necessities and conveniences of life, even upon the wicked; but in this petition we pray, that he would make us sensible of his mercies, and enable us to receive them with thanksgiving.

*What is comprehended in the term, “our daily bread”?*

Everything necessary to the support and comfort of existence; as food and raiment, house and land, money and goods; a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, instruction, honor, true friends, good neighbors, and the like.

## THE FIFTH PETITION.

"And forgive us our trespasses, as we forgive those who trespass against us."

*How is this to be understood?*

We pray in this petition that our Heavenly Father would not regard our sins, nor deny us our requests on account of them; for we merit not one single good thing at his hands; but that, though we very often and greatly offend and deserve severe chastisement, he would of his free grace pardon us and bestow on us what we desire. — We promise also, on our part, heartily to forgive, and willingly to do good to those by whom we have been offended.

## THE SIXTH PETITION.

"And lead us not into temptation."

*How is this to be understood?*

Properly speaking, God tempts no man to evil; but we pray in this petition, that God would protect and preserve us from the devil, the world, and our own deceitful hearts; and not suffer us to be seduced by them into unbelief, despair, or any other great and shameful sins; and that, though we may be tempted and assaulted by them, we may nevertheless conquer, and finally obtain the victory over them.

## THE SEVENTH PETITION.

"But deliver us from evil."

*How is this to be understood?*

We pray in this petition, as in a summary, that our Heavenly Father would vouchsafe to deliver us from evil and suffering, whether it affect the soul or the body, property, or character; and at last, when the hour of death shall arrive, grant us a happy end, and

graciously take us from this world of imperfection and sorrow to himself in heaven.

#### THE CONCLUSION.

“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

*What signifies the word, “Amen”?*

The assurance, that such petitions are acceptable to my Father in heaven, and heard of him, for he himself has commanded us thus to pray, and has promised to hear our supplications. Amen, amen, signifies yea, yea, it shall be so.

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### PART IV. — OF THE SACRAMENT OF BAPTISM.

(Matt. xxviii. 18, 20; Mark xvi. 15, 16; Luke iii. 3; Col. ii. 11, 12, 13; Gen. xvii. 9, 14; Rom. iv. 11.)

*What is Baptism?*

Baptism is not mere water; but it is that water which the ordinance of God enjoins, and which is connected with God's word. (Ephes. v. 25, 26; John iii. 5; Luke iii. 2.)

*What is that commandment of God?*

That, which our Lord Jesus Christ gave his disciples (Matt. xxviii. 19): “Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

*What are the benefits of Baptism?*

It causes \* the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those

\* That is, it is one of the appointed means for obtaining those blessings.



that believe, as the word and promise of God declare. (Mark i. 4; Gal. iii. 26, 27; Tit. iii. 5; Rom. vi. 3, 4; Ephes. v. 26, 27; Col. ii. 12; John iii. 1, 2.)

*Which are these words and promises of God?*

Those, in which our Lord declares (Mark xvi. 16): "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16; 1 Peter iii. 21; Heb. xi. 6.)

*How can water produce such great effects?*

It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding in this word of God, in the use of baptismal water. For, without the word of God, the water is mere water, and no baptism; but with the word of God it is a baptism, that is, a merciful water of life, and a laver of regeneration in the Holy Ghost: as St. Paul says to Titus (iii. 5, 6), "According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour," that thereby we might be made righteous, and be heirs according to the hope of everlasting life. (Tit. iii. 5, 6, 7; Gal. iii. 26, 27; Ephes. v. 26, 27.)

*What does such water-baptism signify?*

It signifies, that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity for ever. (1 Pet. iii. 20; 1 Cor. x. 2; Gal. v. 24; Col. iii. 5, 10; Rom. vi. 12.)

*Where is this said in the Scriptures?*

St. Paul, in his Epistle to the Romans (vi. 4), says:



“We are buried with Christ by baptism into his death; that, like as he was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.”

*Do the Scriptures prescribe any particular quantity of water, or mode of applying it in baptism?*

They do not.

*Does the meaning of the word baptism itself, in the Scriptures, throw any light on this subject?*

The apostle Paul, in Heb. ix. 10, calls the ritual purifications of the Jews “divers baptisms,” (see the Greek:) and, by referring to Numbers xix. 13, 18, 19, 20, 21, where these baptisms are described, we find that some of them were certainly performed by sprinkling and pouring the water, and others, perhaps, by immersion.

*What appears to have been the practice of the apostles?*

Sometimes they baptized either in or at running water, and, at other times, in houses (Acts xvi. 33); but in no case is it mentioned how they applied the water.

*What do you infer from all these facts?*

That any quantity of water, in any way applied by an authorized person, in the name of the Father, Son, and Holy Spirit, constitutes Christian baptism.

*Who are the proper subjects of baptism?*

Adult believers, and also infants.

*Have we a right to exclude infants from baptism?*

We certainly have not: because,

1. *God expressly established infant-membership in his church, at its first visible organization, and never since withdrew this privilege.* (Gen. xvii. 12.) “He that is eight days old shall be circumcised among you,” &c.

Hence, as the covenant, (and church,) then established by God, was “everlasting,” v. 7, it must, as the apostle teaches, (Rom. xi. 20, 24,) extend to the end of the world substantially the same church. And, as God established infant-membership in it, no one can revoke it, but God himself, which he has not done.

2. Our *Saviour expressly commands* his followers to make disciples of all nations, by baptizing them, (Matt. xxviii. 18, 20;) and says nothing about excepting children. Hence, as children had been admitted to the church for 1900 years, and as the Jews had never heard of a church of God from which children were excluded, it would have been necessary for the Saviour expressly to except children, if he had wished them excluded. But this he has not done, therefore he did not intend that we should.

3. We are expressly told that the *apostles baptized whole families*, which, it is reasonable to suppose, contained children. (Acts xvi. 15, 33.)

4. Origen, who was born only 85 years after St. John died, and other Christian fathers, assert that *infant baptism was handed down to their age from the days of the apostles*.

*Has infant baptism been the almost universal practice of the church?*

It undoubtedly has been. During the first four hundred years from the formation of the Christian church, neither any society of men, nor any individual, denied the lawfulness of baptizing infants. Tertullian only urged the delay of baptism to infants, and that not in all cases. And Gregory only delayed it, perhaps, to his own children.

In the next seven hundred years, there was not a society, nor an individual, who even pleaded its delay, much less any who denied the right or duty of infant-baptism.

In the year 1120, one sect rejected infant-baptism, but it was opposed by the other churches as heretical, and soon came to nothing.

From that time, no one opposed the baptism of infants until the year 1522; since which time, also, the great body of the Christian church has continued to practise infant-baptism.

*What is required of those who were baptized in their infancy?*

That they should make a personal profession of religion, that is, should "*confirm*" the vows made for them at their baptism, so soon as they attain the years of discretion.

## PART V.—OF THE SACRAMENT OF THE ALTAR; OR, LORD'S SUPPER.

(1 Cor. xi. 20, 33; Exod. xii. 3, 5, 7, 9, 10, 26, 27.)

*What is the Sacrament of the Altar?*

It is the body and blood of our Lord Jesus Christ,\* under the external signs of bread and wine, given unto Christians to eat and drink, as it was instituted by Christ himself. (1 Cor. x. 16, 17; xi. 29.)

*Which are the words of the institution of the Sacrament?*

The holy evangelists, Matthew, Mark, and Luke, together with the holy apostle, St. Paul, write thus: "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it unto his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise, after the supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me." (Matt. xxvi. 26, 28; Mark xiv. 22, 23, 24; Luke xxii. 14, 20; 1 Cor. xi. 23, 26; Gal. iii. 15.)

\* "The Lutheran Church," says the celebrated Dr. Mosheim, "does not believe in impanation, nor in subpanation, nor in consubstantiation; nor in a physical or material presence of the body and blood of the Saviour." (Elementa Theol. Dog. in loc.)

But she maintains that the Saviour fulfils his promise, and is actually present, especially present, at the Holy Supper, in a manner incomprehensible to us, and not defined in Scripture. And why should it be thought a thing impossible, that he, who fills immensity with his presence, should be there where his disciples meet to celebrate his dying love?

*What are the benefits derived from thus eating and drinking in the Lord's Supper?*

They are pointed out in those words of the institution, "Given and shed for you for the remission of sins:" which words show us, that forgiveness of sin, life and salvation, are imparted to us in the sacrament; for where there is remission of sins, there of course is also life and salvation.

*How can corporeal eating and drinking produce such great effects?*

It is not the eating and drinking that produces them, but that solemn declaration, "which is given and shed for you, for the remission of sins;" which words, besides the literal eating and drinking, are considered as the chief thing in the sacrament. Wherefore, whoever truly believes these words, has what they promise, even the forgiveness of sin.

*Who is it that receives the Sacrament worthily?*

Fasting and bodily preparation, are indeed a good external discipline; but he alone is truly worthy and well prepared, that believes in these words, "Given and shed for you for the remission of sins." But whoever is void of this faith, or doubts in his mind, is unworthy and unfit; for the words, "for you," require truly believing hearts.

## PART VI.—THE ORDER OF SALVATION.\*

*In Short and Simple Questions and Answers.*

1. *Question.* What is your state by nature?

*Answer.* I am a sinful being. (Ps. li. 5.)

\* It may be proper to state that this "Order of Salvation" was composed by Dr. John Anastasius Freylinghausen, of Halle,

2. Who created you?

God created me. (Gen. i. 27.)

3. Do you believe that there is a God?

Yes, I believe that there is a God. (Heb. xi. 6.)

4. Can we see God?

No, here we cannot see God. (1 Cor. viii. 4-6; John i. 18; 1 Tim. vi. 16.)

5. What is God, that we cannot see him?

God is a spirit, (John iv. 24,) or an uncreated, spiritual, most perfect being.

6. Are there more Gods than one?

No, there is but one God. (1 Cor. viii. 4-6; Mark xii. 29.)

7. How is this one God called?

The one God is called Father, Son, and Holy Ghost. (Matt. xxviii. 19.)

8. Are not Father, Son, and Holy Ghost, three Gods?

No, Father, Son, and Holy Ghost, are three persons, and these three persons are one God. (John x. 30; 1 John v. 7.)

9. Has God no beginning?

No, God is eternal, and has neither beginning nor end. (Ps. xc. 1, 2.)

10. Where is God?

God is everywhere present. (Ps. cxxxix. 7, 10.)

11. Does God see and hear all things?

Yes, God knows every thing that takes place in the whole world. (Jer. xxiii. 24.)

12. Is God omnipotent?

about the beginning of the last century, whilst the introduction, the questions on baptism in smaller type, together with several notes, were prepared by Dr. S. S. Schmucker, with the sanction of the General Synod.

Yes, God is almighty, and can do whatsoever he pleases. (Ps. cxv. 3.)

13. Did God create the whole world?

Yes, God is the almighty maker of heaven and earth. (Ps. xxxiii. 6.)

14. Can the universe which God created uphold itself?

No, as God created all things, so he preserves and governs them. (John v. 17; Heb. i. 3; Ps. cxlvii. 5.)

15. But does sin also proceed from God?

No, from God no evil can proceed. (Ps. v. 5.)

16. Is God free from sin, and altogether holy and good?

Yes, God is the chief good, and there is no evil in him. (Luke xviii. 19; Deut. xxxii. 4.) He is true (Psal. xxxiii. 4), holy (Isa. vi. 3), just (Ps. cxlv. 17), and gracious. (Ps. ciii. 8, 13.)

17. But how did you become a sinner?

I inherited my depraved nature from Adam, the first man. (Rom. v. 12.)

18. How many persons did God at first create?

God at first created two human beings, namely, Adam and Eve. (Gen. i. 27.)

19. What are the constituent parts of man?

Every man consists of a soul and body. (1 Cor. vi. 20; Eccl. xii. 7.)

20. Out of what did God create the first man?

God made the first man out of the dust of the earth. (Gen. ii. 7.)

21. But how did God give unto him a soul?

God breathed into his nostrils the breath of life, and thus man became a living soul. (Gen. ii. 7.)

22. In whose likeness was man originally created?

Man was a beautiful image of God, particularly with respect to his soul, and also with respect to his body. (Gen. i. 27.)



23. What is the soul of man?

The soul is a created spirit, possessed of understanding and will. (Luke xxiv. 39; Matt. x. 28.)

24. In what state was the understanding of man originally formed?

His understanding had a heavenly knowledge of God and his will. (Col. iii. 10.)

25. What was the original state of his will?

The will had a divine power to love and do that which is good, and to hate and avoid evil. (Ephes. iv. 24.)

26. What is the body of man?

The body is the visible part of man, with which the soul is united. (Matt. x. 28.)

27. How was the body of man constructed?

The body of man, before the fall, was holy, beautiful, and immortal. (Rom. v. 12.)

28. Was man entirely free from sin and misery, when God created him?

Yes, man had at first no sin, nor any misery, either in body or soul. (Gen. i. 31.)

29. But how did Adam and Eve become sinners?

Adam and Eve fell from God. (Gen. iii.)

30. Who seduced our first parents?

The devil seduced them. (2 Cor. xi. 3.)

31. What were the devils at first?

The devils were at first good angels. (Jude 6; John viii. 44.)

32. Who created the angels?

God created many good angels. (Col. i. 16.)

33. What are the good angels?

They are holy and happy spirits. (Heb. i. 17.)

34. What is the employment of the good angels?



They praise God, serve him, and protect the righteous. (Heb. i. 14; Ps. ciii. 20; Ps. xxxiv. 8.)

35. How did some good angels become devils?

Many good angels fell from God, and lost their original holiness. (John viii. 44.)

36. What are the bad angels?

They are unholy and unhappy spirits. (Ephes. vi. 12.)

37. What is the employment of the bad angels?

They endeavor to oppose the glory and will of God, and to seduce men to sin. (2 Cor. iv. 4; 1 Peter v. 8.)

38. To what does the devil seduce men?

The devil seduces men to disobedience toward God. (2 Cor. xi. 3.)

39. What was the nature of Adam's fall?

The fall of Adam consisted in this, that man alienated his heart from God to the devil. (Acts xxvi. 18.)

40. Wherein did Adam and Eve externally manifest their disobedience toward God, and their obedience to the devil?

Adam and Eve ate of the fruit which God had commanded them not to eat. (Gen. iii. 6; Gen. ii. 16, 17.)

41. What did man lose, when he became obedient to the devil and fell from God?

Man lost the beautiful image of God, and became an image of the devil. (Ephes. ii. 1, 3.)

42. What was the state of the soul and body of man after the fall?

Soul and body became unfit for anything good, and prepared for, and inclined to, evil. (Gen. vi. 5.)

43. How did sin come upon all men?

By the fall of Adam, sin and death came upon all men. (Romans v. 12.)

44. What is sin?

Sin is everything that is evil and unrighteous, or

everything that is contrary to the law of God. (1 John v. 17; 1 John iii. 4.)

45. How is that sin called which we inherited from Adam?

The sin which we inherited from Adam is called original sin, Ps. li. 5, (or natural depravity.)

46. Whence, therefore, does sin proceed?

Sin proceeds from the devil and from man. (1 John iii. 8; Romans v. 12.)

47. Do we not ourselves also commit sin?

Yes, we daily commit very many sins. (Ps. xix. 12.)

48. How are those sins called which we commit?

The sins which we commit are called actual sins. (Mark vii. 21, 22.)

49. How do we commit actual sin?

We sin daily in thoughts, in looks, in words, and in deeds. (Matt. xv. 19; Gen. iv. 5, 7; Matt. xii. 36; Gal. v. 19, 21.)

50. How many kinds of sin are there?

Two — original and actual sin.

51. What is original sin?

Original sin is the inbred depravity of our nature, which renders us incapable of doing good, and inclined to every species of evil. (John iii. 6; Rom. iii. 12.)

52. What is actual sin?

Actual sin is every omission to do good, and every commission of evil, whether performed internally by thoughts and desires, or externally by looks, words, and deeds. (Matt. ix. 4; Ps. xxxix. 1; Col. iii. 5, 9; Ephes. v. 3, 4; James iv. 17.)

53. How do we make ourselves partakers of other men's sins?

When we command, advise, or approve of evil, and do not prevent or reprove it, or make it manifest, that

it may be punished, we make ourselves partakers of other men's sins. (1 Tim. v. 22.)

54. What do we all deserve by our sins?

We all deserve the wrath and displeasure of God, temporal death, and eternal damnation. (Romans i. 18; ii. 8, 9; v. 12; vi. 23; Matt. vii. 19.)

55. Must all men now necessarily be lost forever?

No, we can obtain the lost salvation again. (Romans v. 18, 19.)

56. Who interfered in our behalf, that we should not be eternally lost?

God graciously extended his mercy to us and to all men. (Jer. xxxi. 3; 1 Tim. ii. 4.)

57. When did God determine to have fallen mankind redeemed?

God determined in eternity to have all mankind redeemed, and to bestow salvation on believers. (Ephes. i. 4, 6; John iii. 18, 36.)

58. When did God promise a Redeemer?

Immediately after the fall, God promised to give us a Redeemer. (Gen. iii. 15; John iii. 16.)

59. Who is this our Redeemer?

Jesus Christ is our Redeemer. (Luke ii. 11.)

60. What is meant by the name *Jesus*?

Jesus means Saviour. (Matt. i. 21.)

61. What does the name *Christ* mean?

Christ means the *anointed*, and is equivalent to Messiah. (Acts x. 38.)

62. Who is Christ?

Christ is the Son of God, true God and man. (Matt. xvi. 16; 1 John v. 20; John i. 14.)

63. Did God give us his Son as a Redeemer?

Yes, God gave us his Son, when the Son of God became man. (Gal. iv. 4.)

64. Of whom was Christ born ?

Christ was born of the Virgin Mary. (Matt. i. 23 ; Isa. vii. 14.)

65. Why was it necessary that Christ should become man ?

It was necessary that Christ should become man, in order that he, by submitting to sufferings and death, could redeem us. (Heb. ii. 14, 17.)

66. Why was it requisite that Christ should also be true God ?

Christ had to be true God, in order that his redemption might have the efficacy to produce reconciliation with God. (Romans v. 10.)

67. By what did Christ redeem us, and produce reconciliation with God ?

Christ effected reconciliation with God by his obedience unto death. (Phil. ii. 8.)

68. What did Christ fulfil in our stead ?

Christ in our stead yielded a perfect obedience to the whole law. (Matt. v. 17.)

69. What did Christ take upon himself ?

Christ took upon himself the guilt and punishment of our sins. (Isa. liii. 5, 6 ; John i. 29.)

70. What did Christ suffer for us ?

Christ died for us, and shed his blood for us, on the cross. (Romans v. 8 ; 1 Peter ii. 24.)

71. Did Christ remain dead in the grave ?

No, Christ arose again on the third day. (Luke xxiv. 46 ; 2 Tim. ii. 8.)

72. Where did Christ remain after his resurrection ?

Christ visibly ascended to heaven. (Acts i. 9.)

73. Where did Christ seat himself ?

Christ sitteth on the right hand of God, to bestow on men the purchased salvation. (Mark xvi. 19.)

74. Whom did Christ redeem ?

Christ redeemed all men. (1 Tim. ii. 6; 1 John ii. 2.)

75. From what did Christ redeem us?

Christ "redeemed us from all iniquity," from death, and from the power of the devil. (1 John i. 7; Titus ii. 14; 2 Tim. i. 10; Heb. ii. 14.)

76. What did he purchase for us?

Christ purchased for us the favor of God, the gracious influence of the Holy Ghost, and eternal salvation. (John i. 16, 17; xvi. 7; Heb. vii. 25; ix. 15.)

77. Will all men therefore be saved?

No, comparatively few will be saved. (Matt. vii. 14; Luke xiii. 24.)

78. Whose fault is it, that so many will still be eternally lost?

Men are themselves the cause of their damnation, if they determine to remain in their sins. (Matt. xxiii. 37; 2 Peter iii. 9.)

79. What persons will be saved?

Those who receive Christ by faith will be saved. (John iii. 16, 36.)

80. Can you believe in Christ by your own strength?

No, I cannot believe in Christ by my own reason or strength. (1 Cor. ii. 14; John vi. 29.)

81. For what must you pray to God, in order that you may obtain strength to believe?

I must pray to God for the influence of the Holy Ghost. (1 Cor. xii. 3; Luke xi. 13.)

82. What does the Holy Ghost do for us?

The Holy Ghost sanctifies us. (Rom. xv. 16.)

83. Are you not holy by nature?

No, by nature I am unholy. (Gen. vi. 5; Rom. iii. 10.)

84. What makes you unholy?

Sin makes me unholy. (Ps. li. 4. 7.)

85. How can you now become holy ?

When I am delivered from my sins, then I shall be holy. (1 Cor. vi. 11 ; 1 John i. 7.)

86. What does the Holy Ghost do, when he delivers us from our sins and makes us holy ?

The Holy Ghost calls, enlightens, sanctifies, and preserves us. (2 Thess. ii. 14 ; 2 Tim. i. 9 ; 2 Cor. iv. 6 ; 2 Peter i. 19 ; Titus iii. 5, 7 ; Phil. i. 6.)

87. How does the Holy Ghost call us ?

When we hear the word of God, the Holy Ghost calls us from sin and from the power of the devil back to God. (Acts xxvi. 18.)

88. How does the Holy Ghost enlighten and sanctify us ?

The Holy Ghost works in us faith in Christ, and makes us entirely new creatures. (John vi. 29 ; Eph. i. 19 ; Ps. li. 10 ; Ezek. xxxvi. 26, 27.)

89. Has faith, then, such great power as to deliver you from your sins and make you holy ?

Faith has the power to make a sinner righteous and holy. (Rom. iv. 3, 5 ; Acts xv. 9 ; xxvi. 18 ; John i. 12, 13.)

90. How does faith make you righteous before God ?

When my faith embraces Christ, then have I the righteousness of Christ, and forgiveness of all my sins. (Romans iii. 24, 25.)

91. How does faith make us holy ?

Faith restores the image of God in us, that we can rule over our sins and live holy. (Gal. vi. 15 ; v. 6 ; 2 Cor. iii. 18 ; Rom. vi. 12 ; 1 Pet. iv. 6.)

92. Where did the Holy Ghost begin this sanctification in you ?

In the holy ordinance of Baptism, the Holy Ghost began this sanctification in me. (Titus iii. 5, 7.)

93. What did God promise you in holy baptism ?



God promised, and also bestowed upon me the forgiveness of sins, life and salvation. (Acts ii. 38; 1 Peter iii. 21.)

94. But what did you promise God?

I promised that I would renounce the devil and all his works, and all his ways, and believe in God the Father, Son, and Holy Ghost. (Rom. vi. 2, 3; James iv. 7; Hosea ii. 19, 20; Rev. ii. 10.)

95. Through whom did you make this promise in holy baptism?

I made this promise in holy baptism through my parents or sponsors.

96. Are all baptized persons holy and pious?

No, many fall from their baptismal covenant. (2 Peter ii. 20, 22.)

97. Whereby does a person fall from his baptismal covenant?

By wilful sin we fall from our baptismal covenant. (Isaiah lix. 2.)

98. What is wilful sin?

When a person sins voluntarily and intentionally, he commits a wilful sin. (Romans vi. 16; x. 21; Gal. v. 19, 21.)

99. How can such a wilful sinner be sanctified again?

He can be sanctified again through the word of God. (John xvii. 17; James i. 21.)

100. What is the word of God?

The whole Bible, or the Holy Scriptures, are the word of God. (2 Peter i. 21.)

101. What must he diligently hear and read, who wishes to become pious and holy?

He who wishes to become pious must diligently and devoutly hear and read the word of God. (2 Peter i. 19.)



102. How do we hear the word of God devoutly?

We hear the word of God devoutly, when, whilst hearing it, we fervently pray for the illumination of the Holy Ghost. (2 Cor. iv. 6; Ephes. i. 17, 18; Ps. cxix. 18, 33, 34.)

103. What can we learn out of the word of God?

Out of the word of God we can learn everything that is necessary for our salvation. (Ps. xix. 7, 8; 2 Tim. iii. 15.)

104. What does the word of God reprove in us?

The word of God reproves all our sins. (John xvi. 8; Rom. iii. 20.)

105. But to what does the word of God exhort us?

The word of God exhorts us to repentance and conversion. (Matt. iii. 2; Acts ii. 38.)

106. Which, therefore, is the way in which man can be saved?

The only order of salvation is repentance, and particularly faith in Christ. (2 Pet. iii. 9.)

107. What is repentance?

Repentance is a change of heart and mind. (Acts xxvi. 18; Romans xii. 2.)

108. How many parts has repentance?

Repentance has two parts: sorrow for sin, and faith in Christ. (2 Cor. vii. 10; John iii. 36.)

109. What must a person be sorry for, when he wishes to be converted?

He who wishes to be converted, must sincerely study to know his sins, be sorry for them, and hate them. (Jer. iii. 13; Ps. vi. 6; Romans xii. 9.)

110. What does God do when a person is filled with sincere penitence for his sins, and a sense of his danger?

When a person has been brought to see the danger

of his situation on account of his sins, God works faith in him. (Ps. li. 17; Acts xvi. 29, 31.)

111. In whom do we particularly believe?

We must believe in Jesus Christ, our only Redeemer. (John iii. 16; Acts iv. 12.)

112. Is that a genuine faith when a person boldly, and without sincere repentance, says, "I comfort myself in my dear Lord and Saviour?"

No, where there is no sincere repentance, there is also no true faith. (Matt. xxvii. 3, 5.) Instance the example of Judas.

113. But when have we a genuine faith in Christ?

We have a genuine faith in Christ when we are alarmed on account of our sins, and sensible of their greatness, and find our only hope and comfort in Jesus Christ. (Ps. vi. 2, 4; 1 Tim. i. 5; Phil. iii. 8, 9.)

114. What is true faith?

True faith is a confident reliance on the grace of God through Christ, wrought by the Holy Spirit. (Hebrews xi.)

115. What must follow, if our repentance is genuine?

Reformation of life must follow repentance. (Matt. iii. 8; James ii. 17.)

116. In what does reformation of life consist?

Reformation of life consists in following Christ. (Matt. xvi. 24; x. 38; Phil. ii. 5.)

117. How do you follow Christ?

I follow Christ when I deny all ungodliness, and worldly lusts, and live soberly, righteously, and godly in this world. (Titus ii. 12.)

118. Do all wilful sinners become penitent?

No, the majority of men remain impenitent in their sins. (John i. 10, 11.)

119. Into how many classes, therefore, may men be divided?

Into two classes; some repent, and are pious; the majority live without repentance, and are wicked. (Matt. vii. 13, 14; xiii. 24, 38, 47.)

120. Can the wicked do no good works?

No, without faith no man can do anything good. (Heb. xi. 6; Rom. xiv. 23; Matt. xii. 34, 35.)

121. But can believers do good works?

Yes, believers strive from day to day to become more pious. (2 Cor. vii. 1; John xv. 2.)

122. But can believers live entirely free from sin?

No, true believers daily commit many sins through infirmity. (1 John i. 8; James iii. 2.)

123. What is a sin of infirmity?

When a believer sins through ignorance or incautiousness, he commits a sin of infirmity. (Gal. vi. 1.)

124. What does a believer do when he has sinned through infirmity?

A believer sincerely repents of his past sins, and prays God for the forgiveness of them. (1 John i. 9.)

125. Does God pardon the sins of believers?

Yes, as long as a believer does not sin wilfully, he has forgiveness with God. (1 John ii. 1.)

126. What ought we daily to do, in order that we may not relapse into wilful sin?

We must daily watch and pray. (Matt. xxvi. 41; Ephes. vi. 18.)

127. How does a believer watch?

A believer watches when he keeps a guard over all his thoughts, gestures, words, and works. (1 Peter v. 8; Gal. vi. 1.)

128. What is prayer?

Prayer is a conversation with God. (Ps. xix. 14.)

129. How can we, therefore, converse with God in heaven?

By prayer we can converse with God. (Ps. xviii. 6.)

130. How does God converse with us?

God converses with us through his word. (Ps. cxix. 92.)

131. What prayer did the Lord Jesus teach us?

Jesus himself taught us the Lord's prayer. (Luke xi. 1-4.)

132. Who can pray acceptably to God?

Every inquiring or believing soul, and also a pious child, can pray acceptably to God. (Matt. vii. 7; Amos v. 4; Ezra viii. 22; Deut. iv. 29; John ix. 31; Ps. viii. 2.)

133. For whom is it our duty to pray?

We must pray for ourselves, for all believers, and for all mankind. (Ephes. vi. 18; Phil. iv. 6; 1 Tim. ii. 1; Matt. v. 44.)

134. How must we pray?

We must pray in the name of Jesus, with all confidence and hope, as dear children entreat their beloved father. (Heb. iv. 16; John xvi. 23; Matt. vii. 9, 11; vi. 6.)

135. For what things must we pray?

We ought to pray chiefly for spiritual, and also for temporal blessings. (Matt. vi. 33; xviii. 19.)

136. Where must we pray?

We can and must pray in all places. (1 Tim. ii. 8.)

137. When must we pray?

We ought to pray at all times in spirit, and at particular times also with our lips. (Luke xviii. 1; 1 Thess. v. 17; Ps. li. 14-17.)

138. Does God hear our prayers?

Yes, when the righteous cry, the Lord heareth them,

and delivereth them out of all their troubles. (Ps. xxxiv. 6, 17, 18.)

139. How can a person pray to God at all times?

We can always pray by having God before our eyes in our daily business. (Gen. xvii. 1.)

140. What other means did Christ appoint for the purpose of strengthening the faith of believers?

Christ instituted the Holy Supper to strengthen our faith. (Matt. xxvi. 26.)

141. What does the Lord Jesus give you in the Holy Supper?

The Lord Jesus gives me his body and blood. (John vi. 54.)

142. How do you receive the body of Christ?

By faith I receive the body of Christ with the bread. (1 Cor. x. 16.)

143. How do you receive the blood of Christ?

By faith I receive the blood of Christ with the wine. (1 Cor. x. 16.)

144. What persons ought to receive the Holy Supper?

None but believers should receive the Holy Supper. (Matt. xxvi. 26.)

145. What must a believer do when he approaches the table of the Lord?

A believer must examine the various imperfections of his life, beseech God's forgiveness, and reform. (1 Cor. xi. 28; Ps. xix. 12; Luke iii. 8, 9.)

146. Shall a wicked man not receive the Holy Supper at all?

A wicked man cannot worthily go to the Lord's table, until he has made a beginning to repent. (Matt. vii. 6.)

147. But is it necessary that a believer should often receive the Holy Supper?

Yes, a believer should often partake of the Holy Supper, that he may remain steadfast in religion. (1 Cor. xi. 25, 26.)

148. Does a believer always meet with prosperity in this world?

No, believers must enter into the kingdom of heaven through much affliction and sorrow. (Acts xiv. 22; 2 Tim. iii. 12; 1 Pet. iv. 1.)

149. How do the pious fare among the wicked?

The pious are derided and persecuted by the wicked. (Matt. v. 10; John xv. 10.)

150. How should the pious conduct themselves amid all their sufferings?

The pious should patiently bear all their afflictions, and love their enemies. (James i. 12; Hebrews xii. 1-13.)

151. Against whom must believers daily contend?

Believers must daily contend against the devil, the world, and their own flesh. (Ephes. vi. 11; John v. 4; Gal. v. 24.)

152. When will believers be delivered from all suffering?

In death believers will be delivered from all suffering. (2 Timothy iv. 18.)

153. Of what nature is a believer's death?

The death of believers is a happy death. (Phil. i. 23; 2 Cor. v. 4.)

154. Whither do the souls of believers go after death?

The souls of believers after death go to God in heaven. (Wisd. iii. 1; Luke xvi. 22.)

155. But will the body remain dead in the grave?



No, the bodies of believers will one day rise again in a glorified state. (1 Cor. xv. 42.)

156. Who will raise the dead?

Christ will, at the last day, awaken all the dead. (John v. 25, 28, 29.)

157. Is the death of the wicked also a happy death?

No, the death of the wicked is an unhappy death. (Luke xvi. 23.)

158. But if the wicked before their death pray fervently, and receive the Holy Supper, do they not then certainly die happy?

No, if the wicked do not sincerely repent before their death, neither external prayer, nor the Holy Supper, will profit them. (Matt. vii. 21.)

159. Will the wicked also rise at the last day?

Yes, the wicked also shall be awakened. (Daniel xii. 2.)

160. Will each soul be reunited to its body?

Yes, the souls, as well of the wicked as of the pious, will again be united with their bodies. (Job xix. 25.)

161. What will take place at the last day?

Christ will hold judgment over all men. (John v. 22; 2 Cor. v. 10; Matt. xii. 36.)

162. How will he introduce the faithful into glory with their souls and bodies?

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. xxv. 34.)

163. How will he sentence the ungodly into eternal damnation?

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matt. xxv. 41.)



164. What else will occur at the last day ?

At the last day heaven and earth shall pass away. (Luke xxi. 33 ; 2 Peter iii. 10.)

165. What will be the situation of men in eternity ?

The damned will suffer eternal pain in hell ; but the elect will see God and their Saviour, and enjoy eternal happiness. (Matt. xxv. 46 ; 1 Peter i. 8, 9.)

166. What do you wish to learn from these Christian doctrines ?

I will heartily beseech God that he would daily enable me to see more of the greatness of my sins, and of the grace of Jesus Christ ; that he would guard me that I walk not with the wicked world, and be damned with it ; but that I may live in the daily exercise of repentance and faith. (1 Peter iv. 1-4.)

167. What consolation will this afford you ?

If I live in repentance and faith, I am a child of God, I have the forgiveness of my sins, I shall die happy, and receive eternal life. (Rom. viii. 16, 17.)

## TABLE OF DUTIES.

OF MINISTERS. — A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; not a novice. Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convince gainsayers. (1 Tim. iii. 2, 3, 4, 6 ; Titus i. 9.)

OF HEARERS. — “For the laborer is worthy of his hire.” (Luke x. 7.) “Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” (1 Cor.

ix. 14.) "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi. 6, 7.) "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. v. 17, 18.) "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves." (1 Thess. v. 12, 13.) "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." (Heb. xiii. 17.)

CIVIL GOVERNMENT. — "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. xiii. 1-4.)

SUBJECTS OR CITIZENS. — "They say unto him Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." (Matt. xxi. 21.) "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." (Rom. xiii. 5, 7.) "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." (1 Tim. ii. 1-3.) "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

(Titus iii. 1.) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (1 Peter ii. 13, 14.)

HUSBANDS. — "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Peter iii. 7.)

WIVES. — "Wives, submit yourselves unto your husbands, as unto the Lord." (Ephes. v. 22.) "For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord; whose daughters ye are so long as ye do well, and are not afraid with any amazement." (1 Peter iii. 5, 6.)

PARENTS. — "And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) "Fathers, provoke not your children to anger, lest they be discouraged." (Col. iii. 21.)

CHILDREN. — "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." (Eph. vi. 1-3.)

SERVANTS. — "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi. 5-8.)

MASTER AND MISTRESS. — "And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him." (Eph. vi. 9.)

YOUTH. — "Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to

the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Peter v. 5, 6.)

WIDOWS. — "Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayer night and day. But she that liveth in pleasure, is dead while she liveth." (1 Tim. v. 5, 6.)

THE WHOLE CHURCH. — "Thou shalt love thy neighbor as thyself." (Rom. xiii. 9.) "Let prayers be made for all men." (1 Tim. ii. 1.)

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## PRAYERS.

LORD'S PRAYER. — "Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen."

MORNING PRAYER. — I give thanks unto thee, my Heavenly Father, for guarding me through the night from all harm and danger; and beseech thee to take me this day into thy holy keeping. Vouchsafe to preserve me from every evil, particularly from the great evil and misery of sin; and grant that my life and conduct may be acceptable and pleasing in thy sight. Oh, fill my understanding with useful knowledge, and my heart with good dispositions and affections. Shower down thy blessings on my beloved parents, my friends, my instructors, and all my brethren of mankind; for the sake of thy Son, Jesus Christ, my Lord and Saviour. Amen.

EVENING PRAYER. — O Almighty God, and most merciful Father, to thy tender love I owe my safety through the past day, together with all the comforts of this life, and the hopes of that which is to come. I bless thy holy name for the preservation of my health, for the love of my friends, and for all thy goodness bestowed on me from time to time. Oh, give me a thankful and obedient heart; and pardon all the errors and sins of which I have been guilty. Grant that the good instruc-

tions I have received this day may be carefully remembered and practised. Vouchsafe to protect and defend me, and all mankind, from the dangers of this night; for thy infinite love in Christ Jesus, our Lord. Amen.

GRACE BEFORE MEAT. — Our Father, who art in heaven, bless the provisions of thy bounty now set before us, and feed our souls with the bread of life, for Christ's sake. Amen.

GRACE AFTER MEAT. — We thank thee, Heavenly Parent, that thou hast again supplied our returning wants. Continue, we pray thee, to be our God and keeper, supply the wants of the destitute, and fill the earth with thy glory, for Christ's sake. Amen.

# AUGSBURG CONFESSION.

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ALL regularly constituted Lutheran Synods, connected with the General Synod, “receive and hold, with the Evangelical Lutheran Church of our fathers, *the word of God*, as contained in the Canonical Scriptures of the Old and New Testaments, *as the only infallible rule of faith and practice*, and *the Augsburg Confession*, as a correct exhibition of the *fundamental doctrines of the Divine word*, and of the faith of our Church founded upon that word.” Constitution of the General Synod, as adopted in 1868 and 1869. See Art. II., Sect. 3.

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## PART FIRST.

### ARTICLE I.—OF GOD.

OUR churches with one accord teach, that the decree of the Council of Nice, concerning the unity of the Divine essence, and concerning the three persons, is true, and ought to be confidently believed, viz.: that there is one Divine essence, which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things visible and invisible: and yet, that there are



three persons, who are of the same essence and power, and are coeternal, the Father, the Son, and the Holy Spirit. And the term person they use in the same sense in which it is employed by ecclesiastical writers on this subject: to signify, not a part or quality of something else, but that which subsists of itself.

They condemn all heresies, which have sprung up against this article, such as that of the Manichæans, who maintained the existence of two principles, an evil and a good one. Likewise the Valentinians, Arians, Eunomians, Mohammedans, and all such like. They condemn also the earlier and later Samosateans, who, whilst they contend for the existence of only one Person, subtilely and impiously assert of the Word and Holy Spirit, that they are not distinct persons, but that the Word signifies the vocal word, and the Spirit the motion created in things.

## ARTICLE II.—OF ORIGINAL SIN.

Our churches likewise teach, that since the fall of Adam, all men who are naturally engendered, are born with sin, that is, without the fear of God or confidence towards Him, and with sinful propensities: and that this disease, or original sin, is truly sin, and still condemns and causes eternal death to those who are not born again by baptism and the Holy Spirit.

They condemn the Pelagians and others, who deny that natural depravity is sin, and who, to the disparagement of the glory of Christ's merits and benefits, contend that man may be justified before God by the powers of his own reason.



ARTICLE III.—OF THE SON OF GOD AND HIS  
MEDIATORIAL WORK.

They likewise teach, that the Word, that is, the Son of God, assumed human nature, in the womb of the blessed Virgin Mary, so that there are two natures, human and divine, inseparably united in unity of person, one Christ, true God and true man, who was born of the Virgin Mary; who truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all actual sins of men. The same descended into hell and truly rose again the third day; then ascended to heaven, that he might sit at the right hand of the Father, might reign forever over all creatures, and might sanctify those who believe in him, by sending into their hearts the Holy Spirit, who may govern, console, quicken, and defend them against the devil and the power of sin. The same Christ will return again openly, that he may judge the living and the dead, etc., according to the Apostles' Creed.

## ARTICLE IV.—OF JUSTIFICATION.

They in like manner teach, that men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously for Christ's sake, through faith; when they believe, that they are received into favor, and that their sins are remitted for the sake of Christ, who made satisfaction

for our transgressions by his death. This faith God imputes for righteousness before him. (Rom. iii. and iv.)

#### ARTICLE V.—OF THE MINISTERIAL OFFICE.

In order that we may obtain this faith, the ministry has been instituted, for teaching the gospel, and administering the sacraments. For through the instrumentality of the word and sacraments, the Holy Spirit is given, who, when and where it pleases God, works faith in those who hear the gospel, namely, that God, for Christ's sake, and not on account of any merit in us, justifies those who believe that they are received into favor for Christ's sake.

They condemn the Anabaptists and others, who suppose that the Holy Spirit is given to men by their own preparations and works, without the external word.

#### ARTICLE VI.—CONCERNING NEW OBEDIENCE.

They likewise teach, that this faith must bring forth good fruits; and that it is our duty to perform those good works, which God has commanded, because it is his will, and not in the expectation of thereby meriting justification before him. For, remission of sins and justification are secured by faith; as the declaration of Christ testifies: "When ye shall have done all those things, say, we are unprofitable servants."

The same thing is taught by the ancient ecclesiastical writers: for Ambrose says, "This has been ordained

by God, that he who believes in Christ shall be saved without works, receiving remission of sins gratuitously through faith alone."

#### ARTICLE VII.—OF THE CHURCH.

They likewise teach, that there will always be one holy church. But the church is the congregation of the saints, in which the gospel is correctly taught, and the sacraments are properly administered. And for the true unity of the church, it is sufficient to agree concerning the doctrines of the gospel, and the administration of the sacraments. Nor is it necessary that the same human traditions, that is, rites and ceremonies instituted by men, should be everywhere observed. As Paul says: "One faith, one baptism, one God and Father of all," etc.

#### ARTICLE VIII.—WHAT THE CHURCH IS.

Although the church is properly a congregation of saints and true believers; yet as, in the present life, many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the sacraments, though administered by bad men, agreeably to the declaration of our Saviour, "that the Scribes and Pharisees sit in Moses' seat," etc. And on account of the appointment and command of Christ, both the word and sacraments are efficacious, even when administered by wicked men.

They condemn the Donatists and such like, who denied that it is lawful to make use of the ministry of

wicked men in the church, and who thought the ministry of such useless and without efficacy.

#### ARTICLE IX.—CONCERNING BAPTISM.

Concerning baptism our churches teach, that it is necessary to salvation; that through baptism, the grace of God is offered. And that children are to be baptized, who being by baptism offered to God, are received into His favor.

Therefore we reject the doctrine of the Anabaptists, who reject the baptism of children.

#### ARTICLE X.—OF THE LORD'S SUPPER.

In regard to the Lord's supper, they teach that the body and blood of Christ are truly present, and are dispensed to the communicants in the Lord's supper: and they disapprove those who teach otherwise.

#### ARTICLE XI.—OF CONFESSION.

Concerning confession, they teach, that private absolution ought to be retained in the churches; although an enumeration of all our offences is not necessary in confession. For this is impossible, according to the declaration of the Psalmist: "Who can understand his errors?" (Ps. xix. 12.)

#### ARTICLE XII.—OF REPENTANCE.

Concerning repentance they teach, that those who have relapsed into sin after baptism, may at any time

obtain pardon, when they repent: and that the church ought to grant [absolution] to such as return to repentance. But repentance properly consists of two parts. The one is contrition, or terror of conscience, on account of known sin. The other is faith, which is obtained from the gospel [or absolution], which believes that pardon for sin is bestowed for Christ's sake; and comforts the conscience, and frees it from terrors. Such repentance ought to be succeeded by good works as its fruits.

They condemn the Anabaptists who deny that those who have once been justified, can lose the Holy Spirit. In like manner those who contend that some persons attain so high a degree of perfection in this life, that they cannot sin. They reject also the Novatians, who are unwilling to absolve such as have backslidden after baptism, even if they repent: as also those who teach that remission of sins is not obtained through faith; but require us to merit grace by our good works.

### ARTICLE XIII. — OF THE USE OF THE SACRAMENTS.

Concerning the use of the sacraments our churches teach, that they were instituted not only as marks of a Christian profession amongst men; but rather as signs and evidences of the will of God towards us, for the purpose of exciting and confirming the faith of those who use them. Hence the sacraments ought to be received with faith in the promises which are exhibited and set forth by them.

They therefore condemn those who teach that the sacraments justify (*ex opere operato*), by the mere performance of the act, and who do not teach that faith, which believes our sins to be forgiven, is required in the use of the sacraments.

#### ARTICLE XIV.—OF CHURCH ORDERS.

Concerning church orders they teach, that no person ought publicly to teach in the church, or to administer the sacraments, without a regular call.

#### ARTICLE XV.—OF CHURCH RITES.

Concerning church rites they teach, that those rites ought to be observed, which can be attended to without sin, and which promote peace and good order in the church, such as certain holy-days, festivals, etc. Concerning such things, however, men are cautioned, lest consciences be burdened, as though such observances were necessary to salvation. They are also admonished that human traditions, instituted with a view to propitiate God, to merit His favor, and make satisfaction for sins, are contrary to the gospel and the doctrine of faith. Wherefore vows and traditions concerning meats, days, etc., instituted to merit grace and make satisfaction for sins, are useless, and contrary to the gospel.

#### ARTICLE XVI.—OF CIVIL AFFAIRS.

Concerning civil affairs our churches teach that legitimate civil enactments are good works of God; that it is lawful for Christians to hold civil offices, to



pronounce judgment, and decide cases according to the imperial and other existing laws; to inflict just punishment, wage just wars, and serve in them; to make lawful contracts; hold property; to make oath when required by the magistrates, to marry, and be married.

They condemn the Anabaptists, who forbid to Christians the performance of these civil duties. They also condemn those who make evangelical perfection consist not in the fear of God and in faith, but in the abandonment of all civil duties: because the gospel teaches the necessity of ceaseless righteousness of heart, whilst it does not abolish the duties of civil and domestic life, but specially requires them to be observed as ordinances of God, and performed in the spirit of Christian love. Hence Christians ought necessarily to yield obedience to their civil officers and laws; unless when they command something sinful; for then they ought to obey God rather than man. (Acts v. 29.)

#### ARTICLE XVII.—OF CHRIST'S RETURN TO JUDGMENT.

Our churches also teach, that at the end of the world, Christ will appear for judgment; that He will raise all the dead; that He will bestow upon the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end.

They reject the opinions of the Anabaptists, who maintain that the punishment of devils and condemned men will have an end; in like manner they condemn



those who circulate the Judaizing notions, that before the resurrection of the dead the righteous will possess the government of the world, and the wicked be everywhere suppressed.

#### ARTICLE XVIII.—OF FREE WILL.

Concerning free will they teach, that the human will possesses some liberty for the performance of civil duties, and for the choice of those things subject to reason. But it does not possess the power, without the influence of the Holy Spirit, of fulfilling the righteousness of God, or spiritual righteousness: for the natural man receiveth not the things which are of the Spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the word. The same is declared by Augustine in so many words: "We confess that all men have a free will, which possesses the judgment of reason, by which they cannot indeed, without the divine aid, either begin or certainly accomplish what is becoming in things relating to God; but only in works of the present life, as well good as evil. In good works, I say, which arise from our natural goodness, such as to choose to labor in the field, to eat and drink, to choose to have a friend, to have clothing, to build a house, to take a wife, to feed cattle, to learn various and useful arts, or to do any good thing relative to this life; all which things, however, do not exist without the divine government; yea, they exist and begin to be from Him and through Him. And in evil works (men have a free will), such as to

choose to worship an idol, to will to commit murder, etc."

They condemn the Pelagians, and others, who teach that we are able, by the mere powers of nature, without the aid of the Holy Spirit, to love God above all things, and to do His commands, as to the substance of our actions. For, although nature may be able, after a certain manner, to perform external actions, such as to abstain from theft, from murder, etc., yet it cannot perform the inner motions, such as the fear of God, faith in God, chastity, patience, etc.

#### ARTICLE XIX.—OF THE CAUSE OF SIN.

Concerning the cause of sin they teach, that although God is the Creator and Preserver of nature, the cause of sin must be sought in the depraved will of the wicked, namely, of the devil and wicked men, which, when destitute of divine aid, turns itself away from God: as Christ says, "When he speaketh a lie, he speaketh of his own." (John viii. 44.)

#### ARTICLE XX.—OF GOOD WORKS.

Our writers are falsely accused of prohibiting good works. For their writings on the ten commandments, and other similar subjects, show that they have given good instructions concerning all the different situations and duties of life, and taught what kinds of life, in any particular calling, are pleasing to God. Concerning these things preachers formerly taught very little, but urged certain puerile and unnecessary works, such

as certain holy-days, fasts, brotherhoods, pilgrimages, worship of saints, rosaries, monastic vows, etc. These useless works, our adversaries, having been admonished, now unlearn, and no longer teach as formerly. Moreover, they now begin to make mention of faith, about which formerly there was a marvellous silence observed. They now teach, that we are not justified by works alone, but conjoin faith and works, and maintain that we are justified by faith and works. This doctrine is more tolerable than the former, and can impart more consolation to the mind than their old doctrine. Inasmuch, then, as the doctrine concerning faith, which should be regarded as the principal one in the church, had so long been unknown ; as all must confess, that concerning the righteousness of faith, the most profound silence reigned in their sermons, and the doctrine concerning works alone was discussed in the churches ; our divines have admonished the churches as follows :

First, that our works cannot reconcile God, or merit the remission of sins, and grace, and justification : but this we obtain only by faith, when we believe that we are received into favor, for Christ's sake, who alone is appointed our mediator and propitiatory sacrifice, by whom the Father can be reconciled. He, therefore, who expects to merit grace by his works, casts contempt on the merits and grace of Christ, and is seeking the way to God, in his own strength, without Christ ; though Christ has said of Himself, " I am the way, the truth, and the life." This doctrine concerning faith is incessantly inculcated by the apostle Paul (Ephes. ii.), " Ye are saved by grace, through faith, and that not

of yourselves, it is the gift of God, not of works," etc. And lest any one should cavil at our interpretation as new, this whole matter is supported by the testimony of the fathers. For Augustine, in many volumes, defends grace, and the righteousness of faith, against the merit of good works. And Ambrose, on the calling of the Gentiles, etc., inculcates the same doctrine. For thus he says, concerning the calling of the Gentiles: "Redemption by the blood of Christ would be of little value, nor would the honor of human works be subordinated to the mercy of God, if justification, which is of grace, were merited by previous works, so as to be not the gift of him that bestows it, but the reward of him that earned it." But although this doctrine is despised by the inexperienced, the consciences of the pious and timid find it a source of much consolation, for they cannot attain peace of conscience by any works, but by faith alone, when they confidently believe that, for Christ's sake, they have a reconciled God. Thus Paul teaches us, (Rom. v.,) "Being justified by faith, we have peace with God." This whole doctrine must be referred to the conflict of a terrified, conscience-alarmed sinner, nor can it be otherwise understood. Hence the inexperienced and worldly-minded are much mistaken, who vainly imagine that the righteousness of the Christian is nothing else than what in common life and in the language of philosophy is termed morality.

Formerly the consciences of men were harassed by the doctrine of works, nor did they hear any consolation from the gospel. Some conscience drove into deserts, and into monasteries, hoping there to merit the

divine favor by a monastic life. Others invented other kinds of works, to merit grace, and make satisfaction for their sins. There was therefore the greatest necessity to teach and set forth anew this doctrine concerning faith in Christ; in order that fearful consciences might find consolation, and know that justification and the remission of sins are obtained by faith in Christ. The people are also now instructed, that the word faith does not signify a mere historical belief, such as wicked men and devils have; but signifies the faith which believes not only the history, but also the effect of the history, namely the article of remission of sins, namely that through Christ we have grace, righteousness, and remission of sins.

Now he who knows that the Father is reconciled to him through Christ, has a true knowledge of God, trusts in His providence, and calls upon His name: in fine, he is not without God, as the Gentiles are. For the devils and wicked men cannot believe this article concerning the remission of sins. But they hate God as an enemy, do not call upon His name nor expect anything good at His hands. Augustine also thus admonishes and teaches the reader, that in the Scriptures this word faith does not signify knowledge, such as the wicked possess, but that confidence or trust, by which alarmed sinners are comforted and lifted up. We moreover teach, that it is necessary to perform good works, not because we expect to merit grace by them, but because it is the will of God. Pardon of sins and grace are obtained only by faith. And because the Holy Spirit is received by faith, our hearts are now



renovated, and new affections produced, that they are able to bring forth good works. Accordingly Ambrose states, faith is the source of a good will and an upright life. For the powers of man, without the Holy Spirit, are full of sinful affections, and too feeble to perform works that are good in the sight of God. They are moreover under the influence of Satan, who urges men to various sins, and impious opinions, and open crimes; as may be seen in the examples of the philosophers who, though they endeavored to lead moral lives, failed to accomplish their design, and were guilty of many notorious crimes. Such is the weakness of man, when he undertakes to govern himself by his own strength without faith and the Holy Spirit.

From all this it is manifest, that our doctrine, instead of being charged with prohibiting good works, ought much rather to be commended for teaching the manner in which truly good works can be performed. For without faith, human nature is incapable of performing the duties either of the first or second table. Without faith, man does not call upon God, nor expect anything from Him, nor bear the cross: but seeks help from men, and reposes on human aid. Hence when faith and confidence in God are wanting, all evil desires and human counsels reign in the heart; wherefore Christ also says, "without me ye can do nothing," (John xv. ;) and the church sings, Without Thy favor there is nothing good in man.

## ARTICLE XXI.—OF THE INVOCATION OF SAINTS.

Concerning the invocation of saints our churches teach, that the saints may be held in remembrance, in order that we may, each in his own calling, imitate their faith and good works; as that the emperor may imitate the example of David, in carrying on war to expel the Turks from our country; for each of them is a king. But the Scripture does not teach us to invoke saints or to seek aid from them. For it proposes Christ to us as our only Mediator, Propitiation, High Priest, and Intercessor. On Him we are to call, and He promises that He will hear our prayers, and highly approves of this worship, viz.: that He should be called upon in every affliction (1 John ii.): "If any man sin, we have an advocate with the Father," etc.

This is about the sum of our doctrines, from which it is evident, that they contain nothing inconsistent with the Scriptures, or with either the catholic or the Roman church, so far as is known from the (ancient) writers (or Fathers). Under these circumstances, they certainly judge harshly, who would have us regarded as heretics. But the difference of opinion between us relates to certain abuses, which have crept into the churches without any good authority; in regard to which, if we do differ, the bishops ought to treat with lenity and tolerate us, on account of the confession which we have just made. For, even the canons of the church are not so rigid as to require everywhere the same rites; nor have the rites of all the churches ever been the same. Nevertheless, the ancient rites of



the church we have in general carefully retained. For it is a slanderous charge, that all the ancient ceremonies and institutions are abolished in our churches. But there was a general complaint, that some abuses had crept into the customary rites ; and these, because we could not with a good conscience retain them, we have in part corrected.

# AUGSBURG CONFESSION.

## PART SECOND.

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### ABUSES CORRECTED.

**I**NASMUCH as there is nothing contained in the Articles of Faith of our churches inconsistent with the Holy Scriptures or the universal Christian Church, and as we have merely corrected some abuses, a part of which had in the course of time crept into the church, whilst others were forcibly introduced into it; necessity demands that we should give some account of them, and assign the reasons which induced us to admit the alterations, in order that your imperial majesty may perceive that nothing was done in this matter in an unchristian or presumptuous manner, but that we were compelled to admit these alterations by the word of God, which is justly to be held in higher regard than any customs of the church.

#### ARTICLE XXII. (I.)—OF COMMUNION IN BOTH KINDS.

In our churches, communion is administered to the laity in both kinds, because this is a manifest command and precept of Christ. (Matt. xxvi. 27.) “Drink ye all of it.” In this passage Christ teaches, in the plainest terms, that they should all drink out of the cup.

And in order that no one may be able to cavil at these words, and explain them as referring to the clergy alone, Paul informs us that the entire church at Corinth received the sacrament in both kinds. (1 Cor. xi. 26.) And this custom was retained in the church for a long time, as can be proved by history, and the writings of the Fathers. Cyprian frequently mentions the fact that in his day the cup was given

to the laity. St. Jerome also says, the priests, who administer the sacrament, dispense the blood of Christ to the people. And Pope Gelasius himself commanded that the sacrament should not be divided (*distinct. 2, de consecrat. cap. comperimus*). There is \* no canon extant, which commands that one kind alone should be received. Nor can it be ascertained when, or by whom, the custom of receiving bread alone was introduced, although Cardinal Cusanus mentions the time when it was approved. Now it is evident that such a custom, introduced contrary to the divine command, and also in opposition to the ancient canons, is wrong. It was therefore improper to coerce and oppress the conscience of those who wished to receive the sacrament agreeably to the appointment of Christ, and compel them to violate the institution of our Lord. And inasmuch as the dividing of the sacrament is contrary to its institution by Christ, the custom of carrying about the host in procession is omitted amongst us.

#### ARTICLE XXIII. (II.) — THE MARRIAGE OF PRIESTS.

There has been general complaint among persons of every rank on account of the scandalous licentiousness and lawless lives of the priests; who were guilty of lewdness, and whose excesses had risen to the highest pitch. In order to put an end to such odious conduct, to adultery, and other lewd practices, several of our ministers have entered the matrimonial state. They themselves declare, that in taking the step, they were influenced by the dictates of conscience, and a sacred regard for the holy volume, which expressly informs us, that marriage was appointed of God to prevent licentiousness: as Paul says, (1 Cor. vii. 2,) "To avoid fornication, let every man have his own wife." Again, "it is better to marry than to burn," (Cor. vii. 9,) and according to the declaration of Christ that not all men can receive this word. (Matt. xix: 12.) In this passage Christ Himself, who well knew what was in man, declares that few persons are qualified to live in celibacy; for God created us male and female. (Gen i. 27.) And experience has abundantly proved how

\* This was the case when this Confession was made, but the Council of Trent subsequently enacted one.

vain is the attempt to alter the nature or meliorate the character of God's creatures by mere human purposes or vows, without a peculiar gift or grace of God. It is notorious that the effort has been prejudicial to purity of morals: and in how many cases it has occasioned distress of mind, and the most terrific apprehensions of conscience, is known by the confessions of numerous individuals. Since, then, the word and law of God cannot be altered by human vows or enactments, the priests, for this and other reasons, have entered into the conjugal state.

It is moreover evident from the testimony of history and the writings of the fathers, that it was customary in former ages for priests and deacons to be married. Hence the injunction of Paul to Timothy, (1 Tim. iii. 2,) "A bishop then must be blameless, *the husband of one wife.*" It is but four hundred years since the clergy in Germany were compelled by force to abandon the matrimonial life, and submit to a vow of celibacy; and so generally and resolutely did they resist this tyranny, that the archbishop of Mayence, who published this new papal edict, was wellnigh losing his life in a commotion excited by the measure. And in so precipitate and arbitrary a manner was that decree executed, that the Pope not only prohibited all future marriage of the priests, but even cruelly rent asunder the social ties of those who had long been living in the bonds of lawful wedlock, thus violating alike not only the laws of God and the natural and civil rights of the citizen, but even the canons which the popes themselves made, and the decrees of the most celebrated councils!

It is the deliberate and well-known opinion of many distinguished, pious, and judicious men, that this compulsory celibacy and prohibition of matrimony (which God Himself instituted and left optional) has been productive of no good, but is the prolific source of numerous and abominable vices. Yea, even one of the popes, Pius II., himself declared, as history informs us, that though there may be several reasons why the marriage of priests should be prohibited, there are many more and weightier ones why it should not. And doubtless this was the deliberate declaration of Pius, who was a sensible and wise man. We would therefore confidently trust that your Majesty, as a Christian Emperor, will graciously reflect that in these latter days, to which reference

is made in the sacred volume, the world has become still more degenerate, and mankind more frail and liable to temptation. It will be well to beware, lest by the prohibition of marriage, licentiousness and vice be promoted in the German States. For on this subject no man can devise better or more salutary laws than those enacted by God, who himself instituted marriage for the promotion of virtue amongst men. The ancient canons also enjoin that the rigor of human enactments must on some subjects be accommodated to the infirmities of human nature, in order to avoid greater evils.

Such a course would in this case be very necessary and Christian: for what injury could result to the church, from the marriage of the clergy and others who are to serve in the church? Yea, it is probable that the church will be but imperfectly supplied with ministers, should this rigorous prohibition of marriage be continued.

If, therefore, it is evident from the divine word and command, that matrimony is lawful in ministers and ecclesiastics, and history teaches that their practice formerly was conformed to this precept; if it is evident that the vow of celibacy has been productive of the most scandalous and unchristian conduct, of adultery, unheard-of licentiousness, and other abominable crimes prevalent among the clergy, as some of the dignitaries at Rome have themselves often confessed and lamented; it is a lamentable thing that the Christian estate of matrimony has not only been forbidden, but in some places speedy punishment been presumptuously inflicted, as though it were a heinous crime!

Matrimony is, moreover, declared a lawful and honorable estate by the laws of your Imperial Majesty, and by the code of every empire in which justice and law prevail. Of late, however, innocent subjects, and especially ministers, are cruelly tormented on account of their marriage. Nor is such conduct a violation of the divine laws alone; it is equally opposed to the canons of the church. The apostle Paul denominates that a doctrine of devils which forbids marriage.\* And Christ says,† “The devil is a murderer from the beginning.” For that may well be regarded as a doctrine of devils which forbids marriage and enforces the prohibition by the shedding of blood.

\* Tim. iv. 1-3.

† John viii. 44.

But as no human law can abrogate or change a command of God, neither can any vows produce this effect. Therefore Cyprian admonishes that if any woman do not observe the vow of chastity, it is better for her to be married. In lib. i. epist. ii., he says, "But if they either will not, or cannot preserve chastity, it is better that they marry, than that they fall into the fire by their lusts: and let them beware, that they do not cause scandal to the brethren and sisters." And all the canons observe more lenity and justice towards those who assumed the vow of celibacy in youth, as is generally the case with priests and monks.

#### ARTICLE XXIV. (III.) — OF THE MASS.

It is unjustly charged against our churches, that they have abolished the Mass. For it is notorious that the Mass is celebrated among us with greater devotion and seriousness than by our opponents. Our people are also instructed repeatedly, and with the utmost diligence, concerning the design and proper mode of receiving the holy sacrament: namely, to comfort alarmed consciences; by which means the people are attracted to the communion and the Mass. We at the same time give instruction against other erroneous doctrines concerning the sacrament. In the public ceremonies of the Mass, also, no other perceptible change has been made than that at several places German hymns are sung along with the Latin in order to instruct and exercise the people; since all ceremonies are chiefly designed to teach the people what it is necessary for them to know concerning Christ.

But as the Mass has heretofore evidently been abused in various ways, so that an annual fair was made, at which masses were bought and sold, and the greater part of them in all churches were performed for money; this abuse has repeatedly been censured by learned and pious men of former times. And since our ministers have preached, and the priests have been reminded of, the fearful threat which should naturally influence every Christian — that whoever receives the sacrament unworthily is guilty of the body and blood of Christ — these money-masses and closet-masses, which were hitherto performed from coercion, for the sake of money and the benefices, have ceased in our churches.



At the same time that monstrous error was condemned, which taught that Christ the Lord has made satisfaction by his death *only for natural depravity*, and had instituted the Mass as a sacrifice for all other sins; and thus made the Mass a sacrifice for the living and the dead, thereby to take away sin and reconcile God. Hence, also, arose the controversy, whether a mass performed for a number of persons collectively was as efficacious as a separate mass for each individual. Hence originated the incalculable multitude of masses, by which works men expected to obtain everything they needed from God, and thus faith in Christ and true worship of God were forgotten.

Instruction was therefore given, as recognized by the necessity of the case, that men might understand the proper use of the sacrament. And first, the Scriptures abundantly teach that there is no other sacrifice for original sin, or other sin, than the death of Christ alone; for thus it is written to the Hebrews, ch. ix. 25-28, and x. 10-14, that Christ offered himself once as a sacrifice, and thereby made satisfaction for all sin. It is an unheard-of novelty in the church, to teach that the death of Christ made satisfaction only for original sin, and not also for all other sins. Hence, it is hoped that every one will understand that this was not condemned unjustly.

*Secondly.* — St. Paul teaches that we obtain grace before God through faith, and not by works. (Rom. iii. 22-28). In manifest opposition to this is that abuse of the mass, when men vainly expect to obtain grace by this work. For it is well known that the mass has been employed in order to remove sin, and to obtain from God grace and all blessings, not only for the priests themselves, but also for the whole world, and for others, both living and dead.

*Thirdly.* — The holy sacrament was instituted, not as a sacrifice for sin, for the sacrifice had been made before; but in order that our faith may be awakened, and consciences comforted: for they are reminded by the sacrament that grace and pardon of sin are promised to them by Christ. Hence the sacrament requires faith, and is used without any benefit by those who are destitute of faith.

Inasmuch, then, as the Mass is not a sacrifice for others, either the living or the dead, to take away their sins, but is to be a communion at which the priest and others receive



the sacrament for themselves, our custom is, that on holy days, and also at other times, if communicants are present, we hold mass, and admit to the communion such as desire it.

We therefore retain the proper use of the Mass, as it was held in former times in the church, as can be proved from St. Paul, 1 Cor. ii., and also from the writings of many fathers. For St. Chrysostom states that the priest stood daily and invited some to communion, and forbade others from approaching. The ancient canons also show that one of the priests performed the Mass and administered the communion to the other priests and deacons; for the canon of Nice uses this language: "The deacons shall ordinarily receive the sacrament after the priests from the bishop or priest."

Inasmuch as no innovations have been attempted upon the customs of the ancient church, and no perceptible change has been made in the public ceremonies of the Mass, except that the other unnecessary masses, perhaps introduced by abuse, beside the parish Mass, have been abolished, this mode of celebrating Mass ought, in justice, not to be condemned as heretical and unchristian. For in former times, also, Mass was not celebrated every day, even in the large churches, where large assemblies were convened on the days of public meeting; as the Tripartite History, lib. 9, states that in Alexandria, it was customary on Wednesday and Friday to read and expound the Scriptures, and to perform all other parts of religious worship, without the mass.

#### ARTICLE XXV. (IV.) — OF CONFESSION.

Confession is not abolished by the ministers of our churches. For it is our custom not to administer the sacrament to those who have not previously been confessed and absolved. At the same time, the people are diligently instructed, how consoling the word of absolution is, and how highly absolution should be valued; as being, not the word or voice of the present (officiating) human being, but the word of that God who pardons sin; for it is pronounced in God's stead and by His authority. How consoling and necessary this command and the power of the keys are for alarmed consciences, is diligently taught, and also that God requires us to believe this absolution, just as though his voice re-

sounded from heaven, and to have the joyful assurance that by this faith we obtain pardon. Of these necessary articles ministers formerly said nothing in their instructions on Confession; but they merely tortured the consciences of their hearers with long details of their sins, with making satisfaction, with indulgences, with pilgrimages, etc. And many of our opponents themselves confess, that our instructions and practice concerning true Christian Penitence are better than had been inculcated a long time before.

Accordingly we teach concerning Confession, that no one should be urged to enumerate his individual sins, for this is impossible, as the Psalmist says (Ps. xix. 12): "Who can understand his errors?" And Jeremiah (xvii. 9) says: "The heart is deceitful above all things, and desperately wicked." Poor human nature is therefore so deeply involved in sins, that we cannot see or know them all, so that if we were absolved only from those which we can enumerate, we should have but little relief. It is therefore unnecessary to urge the people to enumerate their individual sins. This accords with the teachings of the fathers, as we learn in the *Distinct. 1, de Pœnitentia*, where these words of Chrysostom are adduced: "I do not say that you should publicly expose yourself, nor accuse yourself to another, or confess your guilt; but give heed to the prophet who says, 'Commit thy way unto the Lord.' (Ps. xxxvii. 5.) Therefore confess unto God, the Lord, the faithful Judge, in addition to your prayer. Do not repeat your sins with your tongue, but in your heart." Here it is evident that Chrysostom did not exact an enumeration of our sins. Thus also the gloss in *Decretis de Pœnitentia, Distinct. 5*, teaches, *that confession is not commanded in Scripture, but has been instituted by the church*. Yet do our preachers diligently teach that Confession should be retained, for the sake of the absolution which is the principal and most valuable thing in it, to bring consolation to alarmed consciences, as well as for several other reasons.

#### ARTICLE XXVI. (V.) — OF DIVERSITY OF MEATS.

The doctrine was formerly inculcated that the diversity of meats and other human traditions were useful, in order to merit grace and make satisfaction for sin. Hence new fasts, new ceremonies, and new orders were daily invented,

and strenuously insisted on as necessary parts of worship, the neglect of which was attended with heinous guilt. Thus occasion was given to many scandalous corruptions in the church.

In the first place, the grace of Christ and the doctrine concerning faith are thereby obscured. Yet these doctrines are inculcated in the gospel with great solemnity, the merits of Christ are represented as of the utmost importance, and faith in the Redeemer is placed far above all human merits. Hence the apostle Paul inveighs bitterly against the observance of the Mosaic ritual and human traditions, in order to teach us that we acquire righteousness and grace not by our own works, but by faith in Christ. This doctrine was, however, entirely obscured by the notion that grace must be merited by legal observances, fasts, diversities of meats, habits, etc.

*Secondly.*—Such traditions were calculated to obscure the divine law; for these traditions are elevated far above the word of God. No one was regarded as leading a Christian life, who did not observe these holy-days, and pray and fast and dress in this peculiar manner, which was termed a spiritual Christian life. Moreover, truly good works were regarded as a worldly matter, such as fulfilling the duties of our calling, the labors of a father to support his family and educate them in the fear of the Lord, that mothers should bear children and take charge of them, that a prince and the government should rule the country, etc. Such works which God has commanded, were pronounced worldly and imperfect; but these traditions had the credit of being the only holy and perfect works. For these reasons, to the making of such traditions there was no end.

*Thirdly.*—These traditions became extremely burdensome to the consciences of men. For it was not possible to observe them all, and yet the people were taught to regard them as necessary parts of worship. *Gerson* asserts that many were thus driven to despair, and some put an end to their own existence because they heard of no consolation in the grace of Christ. How much the consciences of men were perplexed on these subjects, is evident from the writings of those divines (summistas) who undertook to compile these traditions and seek for mitigations of them (*επιεικείας*) to relieve the conscience. So complicated an undertaking

did they find it, that in the mean time the salutary doctrines of the gospel on more important subjects, such as faith and consolation in affliction, and others of like import, were totally neglected. Accordingly many pious men of those times complained that these traditions served only to excite contention and prevent devout souls from attaining the true knowledge of Christ. Gerson and several others uttered bitter complaints on this subject. And Augustine also complains that the consciences of men ought not to be burdened with these numerous and useless traditions.

Our divines were therefore compelled by necessity, and not by contempt of their spiritual superiors, to correct the erroneous views which had grown out of the misapprehension of these traditions. For the gospel absolutely requires that the doctrine of faith be steadily inculcated in the churches: but this doctrine cannot be rightly understood by those who expect to merit grace by works of their own appointment. We therefore teach that the observance of these human traditions cannot merit grace, or atone for sins, or reconcile us unto God; and ought therefore not to be represented as a necessary part of Christian duty. The proofs of this position are derived from Scripture. Christ excuses \* his apostles for not observing the traditions, saying, *In vain do they worship me, teaching for doctrines the commandments of men.* As he calls this a vain service, it cannot be a necessary one. And again, *Not that which goeth into the mouth defileth a man.*† Again, Paul says, *The kingdom of God is not meat and drink.*‡ *Let no man therefore judge you in meat or in drink, etc.*§ Peter says, *Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved.*|| Here Peter expressly forbids that the consciences of men should be burdened with mere external ceremonies, either those of the Mosaic ritual or others. And Paul calls those prohibitions which forbid meats and to be married, “*doctrines of devils.*”¶ For it is diametrically contrary to the gospel either to institute or perform such works with a view to merit pardon of sin, or under the impression that no one can be a Christian who does not observe them.

\* Matt. xv. 3, 9.

‡ Col. ii. 16.

† Matt. xv. 11.

|| Acts xv. 10.

‡ Rom. xiv. 17.

¶ 1 Tim. iv. 1, 3.

The charge, however, that we forbid the mortification of our sinful propensities, as Jovian asserts, is groundless. For our writers have always given instruction concerning the cross which it is the duty of Christians to bear. We moreover teach, that it is the duty of every one by fasting and other exercises to avoid giving any occasion to sin, but not to merit grace by such works. But this watchfulness over our body is to be observed always, not on particular days only. On this subject Christ says, *Take heed to yourselves lest at any time your hearts be overcharged with surfeiting.*\* Again, *The devils are not cast out except by fasting and prayer.*† And Paul says, *I keep under my body and bring it into subjection;*‡ by which he wishes to intimate that this bodily discipline is not designed to merit grace, but to keep the body in a suitable condition for the several duties of our calling. We do not therefore object to fasting itself, but that it is represented as a necessary duty, and that specific days have been fixed for its performance, and that thus the consciences of men become confused.

We also retain many ceremonies and traditions, such as the order (of lessons) in the Mass, and other hymns, festivals, etc., which tend to preserve order in the church. At the same time the people are taught that such external religious services do not render them holy before God, and must be observed without burdening the conscience; in such a manner, that if they are omitted without giving offence, no sin is committed. The same liberty in external ceremonies the ancient fathers also possessed; for in the East the festival of Easter was celebrated at a different time from that observed at Rome. And as some were disposed to regard this difference as a division in the church, they were admonished by others that uniformity in such customs is not necessary. *Irenæus* says: "Diversity in fasting does not destroy unity of faith." Thus also *Distinctio* 12 affirms concerning such diversity in human ordinances, that they are not inconsistent with the unity of the Christian church; and the *Histor. Tripartita* collects a number of conflicting ecclesiastical customs, and subjoins this useful observation: "The design of the apostles was not to institute holy-days, but to inculcate faith and love."

\* Luke xxi. 34.

† Matt. xvii. 21.

‡ 1 Cor. ix. 27.



## ARTICLE XXVII. (VI.) — OF MONASTIC VOWS.

In speaking of monasticism, it will be requisite to consider the light in which it has been viewed, the disorders which have occurred in monasteries, and the fact that many things are yet daily done in them contrary both to the word of God and the papal enactments. In the time of St. Augustine, the monastic life was optional; subsequently, when the doctrine and the discipline of monasteries were corrupted, vows were invented in order that the evil might be remedied as it were by a species of incarceration. In addition to these monastic vows, numerous other burdens were invented, by which many persons were oppressed even during their minority. Many adopted this mode of life through ignorance, who, though of riper years, were not fully acquainted with their infirmity. All these, in whatever way they may have been enticed or coerced into these vows, are compelled to remain, although even the papal regulations would liberate many of them. And this has been more oppressive in nunneries than in monasteries, although it would have been becoming to spare the females, as being more delicate. This severity has frequently been censured by many pious persons in former times; for they well knew that both boys and girls were often thrust into these monasteries merely for the purpose of being supported. They saw also the deplorable consequences of this course, what offences and burdening of conscience it caused, and many have complained that the canons have been so grossly disregarded in so dangerous a matter. Monastic vows were also represented in a very improper light, so as to be disapproved even by some of the monks themselves. They were represented as equal to baptism, and as a method of deserving pardon and justification before God; yea, as being not only a meritorious righteousness, but also the fulfilment of the commands and counsels of the gospel, and as superior to baptism. They also taught that the monastic life was more meritorious than all the other professions which God appointed, such as that of minister and pastor, rulers, princes, lords, etc., etc., as their own books will prove, and they cannot deny. In short, he that has been enticed into a monastery, will learn but little of Christ. Formerly schools were kept in monasteries, in which the Scriptures and other

things useful to the Christian church were taught, so that ministers and bishops could be selected from them; but now the case is very different. Formerly they entered monasteries for the purpose of studying the Scriptures; but now they pretend that the monastic life is so meritorious as to deserve the grace of God; yea, that it is a state of perfection far superior to those modes of life which God Himself has commanded. All this we here adduce without any deduction, in order that it may be the better understood what and how we preach and teach.

In the first place, we teach that all who do not feel inclined to a life of celibacy, have the power and right to marry. Their vows to the contrary cannot annul the command of God.\* “Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” To this course we are urged and compelled, both by the divine precepts, and the general nature of man, agreeably to the declaration of God Himself: “It is not good for man to be alone, I will make an help-meet for him.”†

Now what can be adduced against this? However highly vows and duty may be extolled, they may be dressed up as much as possible, yet the commands of God cannot be abrogated by them. The doctors affirm that vows are not binding which contravene papal laws — how much less can they be obligatory or possess force against the law of God?

If there were no other reasons why the obligation of vows might be annulled, the popes would not have granted dispensations from them; for it does not become any man to abolish duties arising from the laws of God. Therefore, the popes have wisely considered that in this obligation equity must be observed, and have repeatedly granted dispensations, as in the case of the king of Arragon, and many others. Since, therefore, dispensations have been granted for the attainment of temporal objects, how much more reasonable is it to grant them on account of some necessity of the soul?

Again, why do our opponents so strenuously insist on the inviolability of vows, without first inquiring whether the vow is a proper one? For a vow should contemplate possible things, and be voluntary and unconstrained. But how

\* 1 Cor. vii. 2.

† Gen. ii. 18.



perpetual chastity is in the power and ability of man is well understood : and there are few, either males or females, who have made the monastic vow deliberately and of their own accord. They are persuaded to take the vows of monastic life before they have attained their proper senses ; and sometimes also they are compelled and urged to it. Therefore it is not just that men should dispute so rashly and severely of the obligation of vows, seeing all concede that it is contrary to the nature and form of a vow, that it should not be made voluntarily, with proper counsel and due deliberation.

Several canons and papal laws annul those vows which were made under fifteen years of age: for they hold that persons under that age have not sufficient understanding to decide upon their entire course of life.

Another canon concedes still more years to human infirmity: for it forbids any one to make the monastic vow under eighteen years of age. By this canon the greater part of the inmates of monastic institutions are excused, and have cause to leave them, for they generally entered them in childhood, prior to that age. Finally, if even the violation of monastic vows might be censured, it would still not follow that their marriages should be dissolved. For Augustine, in his 27 Quæst. 1 cap. Nuptiarum, says such marriages should not be dissolved. And St. Augustine has always been held in high repute in the Christian church, although some have since taught differently.

Although the divine precept concerning marriage has already absolved many from their monastic vows, our writers assign many other reasons to demonstrate that they are not binding. Every species of worship invented by men, without a divine precept, in order to merit justification and grace, is contrary to God, and against His will and gospel. As Christ himself says, "But in vain do they worship me, teaching for doctrines the commandments of men."\* Coincident with this is the doctrine of Paul, that we should not seek our righteousness in our own services, invented by men ; that true righteousness in the sight of God must be sought in faith, and in our confidence in the mercy of God through Christ, his only Son. But it is notorious that the monks

\* Matt. xv. 9.

represent their invented righteousness as amply sufficient to merit the pardon of sin and divine grace. But what is this else than to diminish the glory of the merits of Christ, and to deny the righteousness of faith? Hence it follows that these vows were unjust and a false worship, and of course not binding. For a vow to do anything contrary to the divine command, that is, an *oath improper in itself, is not obligatory, as even the canons declare; for an oath cannot bind us to sin.*

St. Paul says to the Galatians,\* "Christ is become of no effect unto you, whosoever are justified by the law; ye are fallen from grace." Those, therefore, who would be justified by their vows, have abandoned the grace of God through Christ: for they rob Christ of his glory, who alone can justify us, and transfer this glory to their vows and monastic life.

It cannot be denied that the monks taught and preached that they are justified and merit pardon of sin by their vows and monastic life; yea, they have invented and affirmed things still more unbecoming, namely, that they can communicate their good works to others. Now, if any one desired to urge this matter with rigor and dress up all these charges against them, how many things could he not collect, of which the monks themselves would now be ashamed, and which they would gladly deny? Above all this, they have persuaded the people that these spurious religious orders constitute Christian perfection. This is certainly to glory in works that we may be justified by them. Nor is this a small offence in the Christian church, to inculcate on the people such a system of worship, invented by man and unauthorized by the law of God, and to teach them that such worship makes men pious and just before God. For the righteousness of faith, which should be most insisted on in the church, thus becomes obscured when the people are made to stare at this rare angelic spirituality, and false pretence of poverty, humility, and chastity.

It is, moreover, a corruption of the divine law and of true worship, to hold up the monastic life to the people as the only perfect one. For Christian perfection consists in this, that we love and fear God with all our heart, and yet combine with it sincere reliance and faith in him through Christ:

\* Gal. v. 4.

that it is our privilege and duty to supplicate the throne of grace for such things as we need in all our trials, and in our respective callings; and to give diligence in the performance of good works. It is in this that true perfection consists, and the true worship of God, but not in begging, or in a black or white hood.

But the common people are led into many injurious opinions by the false commendation of monastic life. When they hear a life of celibacy applauded without measure, it follows that their conscience is oppressed in their married state; for when the common people hear that the mendicants alone are to be regarded as perfect, they cannot feel assured that they are not guilty of sin, in holding worldly possessions and pursuing a worldly calling. When the people hear that it is merely a counsel not to take revenge, the consequence is, that some imagine they can take revenge in private life without sin. Some suppose that revenge is entirely unbecoming in a Christian, even in a Christian government. And we read of many examples of persons who have forsaken their wives and children, and also the duties of civil government, and confined themselves in monasteries. They regarded this as fleeing from the world, and seeking such a life as is more pleasing to God than any other. They could not understand that it is our duty to serve God according to those commands which he has given, and not those invented by men. But that is certainly a good and perfect state of life which is sanctioned by the law of God, whilst that is a dangerous condition or mode of life which is unauthorized by the divine law.

It was necessary to give good instructions to the people on such subjects. Gerson also, in former times, censured the error of the monks in regard to perfection, and shows that in his day it was a novelty to assert that the monastic life is a state of perfection. So numerous are the ungodly opinions and errors which adhere to monastic vows, that they justify the sinner and make him pious before God; that they constitute Christian perfection; that in taking them, we obey both the counsels and precepts of the gospel; that they have works of supererogation which man does not owe to God.

Now, as all this is false, groundless, and fictitious, it follows that monastic vows are void and not binding.

## ARTICLE XXVIII. (VII.) — OF THE POWER OF THE BISHOPS OR CLERGY.

Much has been written on this subject in former times, and an unnatural commixture of civil and ecclesiastical power has been effected. Extensive wars and rebellions have thus been produced by the pontiffs, who, under pretence of authority from Christ, have not only invented new methods of worship, and thus under penalty of excommunication oppressed the consciences of men, but even presumed to dethrone kings and emperors at pleasure, and to place others in their stead! This presumption has in former times often been censured by learned and pious men. Hence we have been compelled to point out the lines of distinction between civil and ecclesiastical power; and have inculcated the duty of paying due respect to each, as two of the highest gifts of God upon earth. Accordingly we teach, that the power of the keys or of the bishops, according to the gospel, consists in a divine command and commission to preach the gospel, to remit and retain sins, and to administer the sacraments. For Christ sent forth his disciples with the command, "As my Father hath sent me, even so I send you — receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."\* But this power of the keys or clergy is exercised entirely by the doctrine and preaching of God's word and the administration of the sacraments to few or many, according to our calling. For thereby are conferred not temporal but eternal blessings, such as everlasting righteousness, the Holy Spirit, and eternal life. These blessings cannot be obtained in any other way than through the ministry of the word and the sacraments. For the apostle Paul says, "The gospel is the power of God unto salvation to every one that believeth." Inasmuch, then, as the power of the church or of the clergy confers only spiritual gifts, and is exerted through the preaching of the gospel, it cannot interfere with the civil government. For the latter relates to matters entirely different, and protects not the souls of men, but their bodies, against external violence, by the sword and bodily penalties.

*The civil and ecclesiastical governments ought, therefore, not*

\* 1 John xx. 21.

*to be united.* The church is commanded to preach the gospel and administer the sacraments; and ought, therefore, *not to interfere with the powers of the civil government, by dethroning or making kings, by absolving subjects from allegiance to the civil government, nor enact laws on subjects belonging to civil legislation.* Christ Himself has taught us, "My kingdom is not of this world;" \* and, "Who hath made me a judge over you?" † And Paul to the Philippians, ‡ says, "Our citizenship (thus has Luther correctly rendered πολιτευμα, *bürger-schaft*, and not conversation, as in our English version) is in heaven." And again, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God." §

This, according to our view, is the difference between the civil and ecclesiastical power; and both are to be regarded and respected as the greatest gifts of God on earth. If ministers have any civil office at all, they derive it from their political government, as the gift of emperors and kings, and it has nothing to do with their office as ministers of the gospel. The bishop's (i. e., minister's) office, according to divine right, is, therefore, to preach the gospel, to remit sins, to judge of doctrine, and reject such doctrines as are contrary to the gospel, to exclude open transgressors from the Christian church, without employing any human power, but simply by the word of God. It is the duty of the church to give heed to the bishops, according to the declaration of Christ, "He that heareth you, heareth me." || But if they teach or appoint anything contrary to the gospel, we are commanded by God Himself not to obey them: "Beware of false prophets." ¶ And Paul says, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." \*\* And to the Corinthians †† he says, "For we can do nothing against the truth, but for the truth." Also, (v. 10 :) "According to the power which the Lord hath given me to edification, and not to destruction." The ecclesiastical law also commands the same thing in 2 Quest. 7, in

\* John xviii. 36.

‡ 2 Cor. x. 4, 5.

\*\* Gal. i. 8.

† Luke xii. 14.

|| Luke x. 16.

†† 2 Cor. xiii. 8.

‡ Phil. iii. 20.

¶ Matt. vii. 15.



Cap. Sacerdotes, and in Cap. Oves. St. Augustine says, in his Epistle against Petilian, "Nor is it our duty to obey those bishops who have been duly elected, if they err, or teach or command anything contrary to the word of God."

The other powers and jurisdiction of the bishops (or clergy) in several matters, such as marriage and tithes, they derive from human governments. But if the ecclesiastical judges are negligent in their office, it is the duty of the princes to adjudge justice to their subjects, whether they do it reluctantly or not, for the sake of preventing discord and dissatisfaction in the country.

Farther, it is disputed whether bishops also have power to prescribe ceremonies in the church, such as ordinances concerning meats, holy-days, and different grades of ecclesiastical officers. Those who ascribe this power to the bishops, appeal to the declaration of Christ, (John xvi. 12.) "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." They also adduce the example (of the Apostles) in Acts xv. 20, where they prohibited the use of blood and things strangled. In addition to this, they allege that the Sabbath was changed into Sunday (the Lord's day) contrary to the decalogue, as they consider it; and no example is urged and referred to so frequently as the change of the Sabbath, by which they wish to establish the point that the power of the church is great, as she dispensed with the decalogue, and made a change in it.

But on this question we teach that the bishops have no power to determine and appoint anything contrary to the gospel, as is above proved, and as the ecclesiastical code inculcates throughout the whole of the *9th Distinction*. Now it is manifestly contrary to the word of God, to make or enjoin laws with the view of thereby making satisfaction for sin and obtaining grace; for the honor of the Saviour's merits is tarnished when we presume to merit grace by such human appointments. It is also notorious that this opinion in the Christian church has given rise to numberless human traditions, whilst the doctrine concerning faith and the righteousness of faith was entirely suppressed. Every day new holy-days and new fasts were prescribed, new ceremonies and new honors to the saints were appointed, in order, by these works, to merit grace and every blessing of

God. Again, those who set up human traditions also violate the law of God when they attribute sin to meats, to particular days, and other similar things; thus burdening Christians with the *servitude of the law*, as though they were bound, in order to merit the grace of God, to practise a mode of worship similar to the Levitical service; which worship, they allege, God commanded the apostles and bishops to establish. Thus some writers contend, and it is quite credible, that some bishops (Latin copy, *popes*) were deceived by the example of the Mosaic law. Hence originated the numberless traditions, that it is a mortal sin to do any work on holy-days, even if done without any offence to others; that it is a mortal sin to omit the canonical hours; that some kinds of food pollute the conscience; that fasting is such a work as will reconcile God; that sin in a reserved case cannot be pardoned, unless the consent of the reserver be first sought, whereas the ecclesiastical code speaks not of the reservation of the guilt, but of the penalty imposed by the church.

For whence have the bishops the authority and power to impose such injunctions upon Christians—to ensnare the consciences of men? St. Peter forbids the imposition of a yoke upon the neck of the disciples, (Acts xv. 10;) and St. Paul says to the Corinthians (2 Cor. xiii. 10) that “power was given to him unto edification, and not to destruction.” Why, then, do they multiply sins by such traditions? But we have clear passages of the sacred Scriptures which forbid the appointment of such traditions, as means to merit the grace of God, or as necessary to salvation. Thus St. Paul to the Colossians (ii. 16) says, “Let no man, therefore, judge you in meat or in drink, or in respect of a holy-day, or of a new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.” “Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,” “Which say, Touch not this, neither eat nor drink this, handle not that, which all perish in the using, and are commandments and doctrines of men, which have a show of truth.” In like manner, Paul to Titus (i. 14) publicly forbids that they should “give heed to Jewish parables and commandments of men that turn from the truth.”

Thus Christ, also, Himself, speaking of those who urge the people to the observance of human ordinances, (Matt. xv. 14,) says, “Let them alone, they are blind leaders of the blind.”



He rejects such worship, and declares, "Every plant which my heavenly Father hath not planted, shall be rooted up." But if bishops had the power to burden the churches with innumerable traditions, and to ensnare the conscience, why do the Scriptures so often forbid the making of human traditions, or paying any regard to them? Why do they term them doctrines of devils? Would the Holy Spirit have uttered all these admonitions in vain?

Therefore, since such ordinances which have been appointed, and been represented as necessary to appease God and merit grace, are opposed to the gospel, it is utterly unbecoming in the bishops to enforce such worship. For it is necessary to preserve the doctrine of Christian liberty in the Christian church; namely, that the servitude of the law is not necessary to justification; as St. Paul writes to the Galatians, (v. 1,) "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." For it must always be retained as the cardinal article of the gospel, that we obtain the grace of God by faith in Christ, without any merit of our own, and do not merit it by any works appointed by men.

And what are we to believe concerning *Sunday* (the Lord's day) and other similar ordinances and ceremonies of the church? To this inquiry we reply, the bishops and clergy may make regulations, that order may be observed in the church, not with the view of thereby obtaining the grace of God, nor in order thus to make satisfaction for sins, nor to bind the conscience, to hold and regard this as a necessary worship of God, or to believe that they would commit sin if they violated these regulations without offence to others. Thus St. Paul to the Corinthians (1 Cor. xi. 5) has ordained that women should have their heads covered in the congregation; also, that the ministers should not all speak at the same time in the congregation, but in an orderly manner, one after another.

It is becoming in a Christian congregation to observe such order, for the sake of love and peace, and to obey the bishops and clergy in these cases, and to observe these regulations so far as not to give offence to one another, so that there may be no disorder or unbecoming conduct in the church. Nevertheless, the consciences of men must not be oppressed, by representing these things as necessary to salvation, or teaching that they are guilty of sin, if they break these re-

gulations without offence to others; for no one affirms that a woman commits sin who goes out with her head uncovered, without giving offence to the people. Such also is the ordinance concerning Sunday, Easter, Whitsunday, and similar festivals and customs. *For those who suppose that the ordinance concerning Sunday instead of Sabbath, is enacted as necessary, are greatly mistaken.* For the Holy Scripture has abolished the Sabbath, and teaches that all the ceremonies of the old law may be omitted, since the publication of the gospel. And yet, as it was necessary to appoint a certain day, in order that the people might know when they should assemble, the *Christian church* has appointed Sunday (the Lord's day) for this purpose, and to this change she was the more inclined and willing, that the people might have an example of Christian liberty, and might know that the observance of *neither the Sabbath nor any other day is necessary.* There have been numerous erroneous disputations published, concerning the change of the law, the ceremonies of the New Testament, and the change of the Sabbath, which have all sprung from the false and erroneous opinion, that Christians must have such a mode of divine worship as is conformed to the Levitical or Jewish service, and that Christ enjoined it on the apostles and bishops to invent new ceremonies which should be necessary to salvation. The same errors have intertwined themselves with the Christian church, when the doctrine concerning the righteousness of faith was not taught and preached in its purity. Some argue that Sunday ought to be kept, although not on the ground of divine obligation, and prescribe what kind and how much labor may be performed on holy-days. But what else are such disputations than snares of conscience? For although they undertake to mitigate human traditions and give them a modified explanation, yet no mitigation (*ἐπιεικεία*) can be adopted as long as the belief of their necessity is entertained. And this belief must continue as long as the doctrine concerning the righteousness of faith and of Christian liberty is unknown. The apostles have commanded that men should abstain from blood and from things strangled. But who at present observes their injunction? And yet those are not guilty of sin who do not observe it, for the apostles themselves did not wish to burden the consciences of men with such servitude, but prohibited those things for a season, to avoid giving offence. For in explaining his ordinance, we must

have regard to the cardinal article of Christian doctrine which is not abrogated by it.

Scarcely any of the old canons are observed according to their literal import, and many of these traditions are daily neglected, even by those who are most diligent in such observances. Nor can any relief be afforded to the conscience of men unless we adopt this principle of mitigation, namely, that we must understand how to observe those traditions in such a manner as not to regard them as necessary, or to suppose that conscience is violated even if their observance is neglected. And the bishops would readily be obeyed if they did not insist upon exacting obedience to those traditions which cannot be observed without sin. At present they prohibit the holy Sacrament in both kinds, and the marriage of the clergy, and will receive no one until he has taken an oath not to preach these doctrines, which are nevertheless undoubtedly accordant with the gospel.

Our churches do not desire that the bishops should make peace and restore harmony to the detriment of their honor and dignity; although, in a case of necessity, it would be proper for them even to do this. They merely request that bishops should remove certain unjust burdens, which formerly did not exist in the church, which were adopted contrary to the usage of the universal church, and which, although at first there may have been some reason for their adoption, are not suited to our times. Nor can it be denied that several traditions were adopted through ignorance. The bishops ought therefore to have the goodness to mitigate these ordinances to preserve the unity of the church; since such a change would do no injury, and many ordinances appointed by men were of their own accord abandoned, in the course of time, as unnecessary, as the Papal code itself shows. But if they cannot grant our request, and mitigate or abolish such human ordinances which cannot be observed without sin, we are bound to follow the direction of the apostles, which *commands us to 'obey God rather than men.'*

St. Peter forbids the bishops to exercise lordship, as though they possessed the power to compel the church to do as they pleased. But the object at which we aim is not to take from the bishops their power, but we desire and entreat them not to coerce the conscience to sin. But if they fail to do this, and despise this petition, then let them remember that they must answer to God for having, by their severity, caused

division and schism in the church, which it was certainly their duty to prevent.

### CONCLUSION.

The foregoing are the principal subjects of dispute between us. It were indeed easy to enumerate many other abuses and errors, but for the sake of brevity we have omitted them. Much complaint, for example, has existed concerning indulgences, pilgrimages, and the abuse of excommunication. The clergy have also had endless disputes with the monks about confession, burials, funeral discourses, and numberless other subjects. All these we have omitted for the sake of moderation, in order that the most important points in this matter may the more easily be understood. Nor should it be supposed that anything has been spoken or adduced out of hatred or severity toward any one; but we have enumerated only those points which we regarded it necessary to adduce and mention, in order that it might the more easily be seen that we have adopted nothing, either in regard to doctrine or ceremonies, that is opposed to the Holy Scriptures or to the universal Christian church. For, not to indulge in boastings, it is notorious and publicly known, that we have labored with all diligence to prevent any new or impious doctrine from insinuating itself into our churches, or from spreading and prevailing in them.

The above-enumerated articles we have desired to present, in accordance with the (imperial) Citation, as an exhibition of our Confession and of our doctrine. If any one should find defects in it, we hold ourselves ready to furnish him with additional information, on the ground of the divine and Holy Scriptures.

Signed,

JOHN, the Elector of Saxony,  
GEORGE, Earl of Brandenburg,  
ERNEST, Duke of Luneberg,  
PHILIP, Landgrave of Hesse,  
JOHN FREDERICK, Duke of Saxony,  
FRANCIS, Duke of Luneberg,  
WOLFGANG, Prince of Anhalt,  
THE SENATE AND MAGISTRACY of Nuremberg,  
THE SENATE of Reutlingen.



# FORMULA

## FOR THE GOVERNMENT AND DISCIPLINE OF THE EVANGELICAL LUTHERAN CHURCH.

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### CHAPTER I.

#### PRELIMINARY PRINCIPLES.

SECTION 1. We believe that from an examination of the works of nature and the course of events, we may derive evidence of the existence of God and the prominent truths of natural religion.\*

SEC. 2. But that the evidence of natural religion is not such as to afford us a satisfactory knowledge of the nature of God and our relation to him; nor its influence sufficient to urge us to duty; † and that, therefore, a farther revelation from God is necessary.

SEC. 3. We believe that such a revelation God has given, at sundry times and in divers manners, unto the fathers, and in later days by his *Divine Son* Jesus Christ, and his inspired servants; ‡ that this revelation is contained in the books known in Protestant Christendom as the Old § and New Testaments, and that every individual is bound to receive this as his infallible rule of faith and practice, and to be governed by it. ||

SEC. 4. We hold that liberty of conscience and the free exercise of private judgment in matters of religion, are natural and inalienable rights of men, of which no government, civil or ecclesiastical, can deprive us. ¶

SEC. 5. As order is necessary to the prosperity of every

\* Rom. i. 20.

† Acts iv. 12; Rom. iii. 1, 2.

‡ Heb. i. 1, 2.

§ 2 Tim. iii. 16.

|| John v. 39; Acts xvi. 11; John xiv. 16, 17.

¶ Rom. ii. 13, 15, and others; Dan. vi. 1, 23; Acts iv. 19.



associate body, and as Jesus Christ has left no entire, specific form of Government and Discipline for His church, it is the duty of every individual church to adopt such regulations as appear to them most consistent with the spirit and precepts of the New Testament, and best calculated to subserve the interests of the Church of Christ.

SEC. 6. And as men exercising the right of private judgment agree in the opinion that Christianity requires a social connection among its professors; and as experience proves that men will differ in some of their views of doctrine and discipline; and as too much difference of opinion would be prejudicial to the objects of such an association, therefore reason dictates that those holding similar views of faith and practice should associate together; that it is their duty to require for admission to church-membership among them, or for induction into the sacred office, and for continuance in either, such terms as they deem most accordant with the precepts and spirit of the Bible.

SEC. 7. Upon the broad basis of these principles was the Evangelical Lutheran Church founded, immediately after the Reformation. Adhering to the same principles, the Church in America is governed by *three Judicatories*: the *Council* of each individual church; the *District Synods*, consisting of the clergy and lay delegates from a particular district of country, and one GENERAL SYNOD, formed by representatives from all the different Synods of the Lutheran Church, receiving the Augsburg Confession as a correct exhibition of the fundamental doctrines of the word of God. The ratio of clerical and lay representatives is determined in the Constitution of the General Synod; and the *powers* of this body are chiefly those of an *Advisory Council*.

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## CHAPTER II.

### OF THE CHURCH.

#### PART I.—OF THE INVISIBLE CHURCH.

SECTION 1. The true or invisible Church of Christ is the collective body of all \* those of every religious denomination in the world, who are in a state of grace.†

\* Eph. iv. 1, 7.

† Matt. vii. 21, xii. 50; Acts x. 35.



SEC. 2. The true Church of Christ is a spiritual \* society, consisting of members whose qualifications † are spiritual, and who are associated for spiritual purposes. ‡

SEC. 3. It is a catholic or universal § society; its members not being confined to any particular nation or religious denomination.

PART II.—OF THE EXTERNAL OR VISIBLE CHURCH.

SECTION 1. The visible church is the collective body of those who profess the Christian religion; consisting of all those who have been admitted to membership by baptism, || and have not been deprived of it by excommunication.

SEC. 2. Of this church our Lord and Saviour Jesus Christ is the true and only head; ¶ having neither abandoned his church nor appointed any vicar in his stead.

SEC. 3. As the spirit of Christianity leads its possessors to social intercourse \*\* with each other, and as such a fellowship is essential to the accomplishment of the object of the Christian church; therefore, believers, living near together, have from the time of the apostles †† formed themselves into Christian congregations.

SEC. 4. It is the duty of every such church to have the word and sacraments administered in their purity; ‡‡ to give an adequate and just support to the pastor or pastors who minister unto them; to provide for the perpetuation of a faithful ministry able to teach, §§ and to endeavor to propagate the gospel to the ends of the earth. |||

SEC. 5. It is the duty of the church to watch over the purity and faithfulness of her members. ¶¶

SEC. 6. The jurisdiction of the church is purely spiritual; it ought to have no connection with the civil government, \*\*\* neither ought its decisions be enforced by the arm of civil power.

\* John xviii. 36.

† John iv. 13.

‡ Eph. iv. 12; 1 Thess. v. 11.

§ 1 Cor. i. 2; John x. 16; Rom. xii. 4; Eph. iv. 4, 6.

|| Matt. xxviii. 19.

¶ Eph. v. 23, 24; Eph. i. 22.

\*\* John xiii. 34, 35; Eph. iv. 3; v. 19.

†† Acts ii. 41; 1 Thess. ii. 14; Gal. i. 22.

‡‡ 1 Tim. iv. 6; vi. 3, 5; Gal. i. 8, 9.

§§ Tit. i. 5; 2 Tim. ii. 2.

||| Matt. xxviii. 19, 20.

¶¶ 1 Cor. v. 7, 13.

\*\*\* John xviii. 26.

SEC. 7. The power of the church is purely *declarative*, whether exercised by an individual church council, or by any other ecclesiastical judicatory; i. e. the *Bible* is their juridical code, and their decisions are valid, only because founded on Scripture.

SEC. 8. The visible church is not an association to which we may belong or not at our option, but it is the duty of every one who has an opportunity, to be a faithful member of it.\*

### CHAPTER III.

#### OF THE OFFICERS OF THE CHURCH.

##### OF PASTORS.

SECTION 1. Our Lord and Saviour himself instituted the clerical office in the New Testament church, and made it of perpetual standing.† The persons filling this office, are in Scripture designated by different names, as bishop, presbyter or elder, etc.,‡ indicative of the duties of the office. All these are by divine right of equal rank,§ and their duties are principally these: *to expound the word of God, to conduct the public worship of God, || to administer the sacraments, to participate in the government of the church, ¶ and to admonish men of their duties,\*\** as well as by all proper means, public and private, to edify the church of Christ.

SEC. 2. Those other officers who were endowed with miraculous gifts, and whose instrumentality Christ used in first forming the church, were extraordinary and of temporary standing.

SEC. 3. Pastors are amenable for their conduct to the Synod to which they belong; and that Synod is the tribunal which has the entire jurisdiction over them: excepting in

\* Matt. xxviii. 19; xi. 28, 29.

† Matt. xxviii. 19, 20; 2 Tim. ii. 2; Tit. i. 5.

‡ 2 Cor. iv. 1; Eph. iv. 11.

§ Luke xxii. 25, 26; Acts xx. 17, compared with 28.

|| Eph. iv. 11, 12; Acts viii. 28, 31; 1 Pet. v. 1, 2.

¶ Matt. xxviii. 19; 1 Cor. xi. 23, iv. 1.      \*\* Acts, vi. 2, 6.

those cases where a regular appeal is obtained to the General Synod, agreeably to Article IV., Section 8, of the Constitution of the General Synod.

SEC. 4. No minister shall knowingly grant to a member of another congregation any privileges of the church, which would be denied to said member by his own pastor.

SEC. 5. It is the sacred duty of every minister so to conduct himself, that his life shall present to his congregation an example of true Christian propriety of deportment: And should any minister of our church be guilty of an open vice, (which may God in mercy prevent!) it shall be the duty of the Church Council earnestly to exhort him several times to reformation; and if this should prove ineffectual, or if the case be such as to bring disgrace upon the church, to report him to the President of the Synod.

#### OF ELDERS AND DEACONS.

SECTION 6. The other officers of the church are Elders and Deacons, who are elected by the members of the church as their agents to perform some of the duties originally devolving on themselves. The principal duties of Elders, are to aid the pastor or pastors in administering the government and discipline of the church; to endeavor to preserve peace and harmony among its members; to visit the Sabbath and other congregational schools, and promote the religious education of the children of the church; to visit the sick and afflicted, and aid in the performance of such other duties as are incumbent on the Church Council.

The duties of the Deacons' office are principally these: To lead an exemplary life, as commanded in the Scriptures; \* to minister unto the poor,† extending to their wants and distributing faithfully amongst them the collections which may be made for their use; to assist the pastor in the administration of the Eucharist; to attend and render all necessary service at stated worship; to see that their minister receives a just and adequate support, according to the commands of our Lord; to administer the temporal concerns of the church, and to aid in the performance of such other duties as are incumbent on the Church Council. Both these officers are elected by the members of the church, and it is

\* I Tim. viii. 13, and others.

† Acts vi. 2, 6.

their duty to feel the deepest interest in the advancement of piety among them, and to exert their utmost influence to promote it.

SEC. 7. The Elders and Deacons are the representatives of the whole church, and each church shall determine the number of their officers and the term of their duration in office; yet in no case shall they serve less than two years nor more than eight, unless re-elected. And when elected they shall be inducted into their respective offices, according to the form prescribed by the church.\*

SEC. 8. When the corporate powers of the church are vested in the Church Council, trustees are unnecessary. Those congregations, however, which have been in the habit of having Trustees, may, if they deem it expedient, still retain them, and continue to them such privileges as they may deem expedient.

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## CHAPTER IV.

### OF THE CHURCH COUNCIL.

SECTION 1. The Church Council is the lowest judicatory of the church, consisting of the pastor, or pastors, and all the elders and deacons of a particular church.

SEC. 2. The pastor, together with half the other existing members of the Council, and, in the necessary absence of the pastor, two-thirds of the remaining members of the Council, shall constitute a quorum.

SEC. 3. But no business connected with the government or discipline of the church shall be transacted without the presence of the minister, unless his absence is unavoidable or voluntary, or the church be vacant. And when present, the pastor shall be *ex-officio* chairman.

SEC. 4. The Church Council † shall have the superintendence of all the temporal concerns of the church, and shall see that they are administered with wisdom, faithfulness and justice. They shall also elect one of their number a deputy to represent them at the annual synodical meeting.

SEC. 5. It shall be the duty of the Council to admit to

\* Vide "Liturgy," etc.

† Thess. v. 12, 13.

membership adults, who shall make application, and whom, on mature examination, they shall judge to be possessed of the qualifications hereafter specified.\* They shall be obedient subjects of divine grace—that is, they must satisfy the Church Council that they have sincerely repented of their sins, and truly believe in the Lord Jesus Christ. Also, to admit to the communion of the church all those who were admitted to church-membership in their infancy, and whom on like examination, they shall judge possessed of the above-mentioned qualifications. No one shall be considered a fit subject for confirmation who has not previously attended a course of religious lectures delivered by the pastor, on the most important doctrines and principles of religion, unless the pastor should be satisfied that the applicant's attainments are adequate without this attendance. And when adults are admitted to membership, their baptism shall, if possible, be performed publicly before the church; and when members who were baptized in their infancy are admitted to full communion, they shall in the same public manner *confirm* their baptismal vows according to the form of confirmation customary in the church.

SEC. 6. It shall be the duty of the pastor, or the Church Council, to keep a complete list of all the communing members, the record of which shall be the property of the church.

SEC. 7. If any member of the Church Council shall conduct himself in a manner unworthy of his office, he may be accused before the Council, and if found guilty, his case shall be referred to the whole church for decision.

SEC. 8. It shall be the duty of the Council to administer the discipline of the church on all those whose conduct is inconsistent with their Christian profession, or who entertain fundamental errors.† To this end they shall have power to cite any of their church-members to appear before them, and to endeavor to obtain other witnesses, when the case may require it. It shall further be the duty of the Council, when any member offends, first privately to admonish him, or, if necessary, to call him to an account; and if these measures prove ineffectual, to suspend or excommunicate him, that is, to debar him from the privileges peculiar

\* Mark xvi. 16; John iii. 5; Acts viii. 15; xvi. 14, 15.

† 1 Cor. v. 7, 13.



to church-membership, according to the precepts of the New Testament laid down in this formula. It shall also be their duty to restore\* those subjects of suspension or excommunication, to all the privileges of the church, who shall manifest sincere repentance. Every act of excommunication or of restoration may be published to the church, if deemed necessary by the majority of the Council.

SEC. 9. The Church Council may at any time be convened by the minister; and it shall be his duty to call a meeting when requested by two members of the Council, or by one-fourth of the electors of the church, or when directed by the Synod.

SEC. 10. It shall be the duty of the Church Council to watch over the religious education of the children of the church, and to see that they be occasionally collected, for the purpose of being taught the Catechism of the church, and instructed in the duties and principles of the Christian religion.

SEC. 11. The Church Council shall keep a record of their proceedings, of all the baptisms, and of persons admitted to sacramental communion; an abstract of which shall be annually sent to the Synod for inspection.

SEC. 12. In all cases of appeal from the decisions of the Church Council, the Council shall take no further measures grounded on their decision until the sentence has been reviewed by the Synod. But if the decision appealed from be a sentence of suspension or excommunication, it shall immediately take effect and continue in force until reversed by the Synod. And in every case of appeal, the Church Council shall send a detailed and correct account of their proceedings in the case, and of the charges and evidence on both sides.

SEC. 13. Any vacant pastoral district may also send a delegate to the Synod as their representative.

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## CHAPTER V.

### OF CHURCH-MEMBERS.

SECTION 1. The members of any particular church are all those members of the *visible* (see Chap. 2, Sec. 1) church,

\* 2 Cor. ii. 7; Gal. vi. 1.

who are associated together under some form of Christian government and discipline, for divine worship, and the better attainment of the objects for which the Church of Christ was instituted.

SEC. 2. Every church-member is amenable to the Council, and must appear before them when cited, and submit to the discipline of the church regularly administered.\*

SEC. 3. It is the duty of every church-member to lead a Christian life; that is, to perform all the duties required of him or her in Scripture. Thus it is the duty of adults to perform all the Christian duties; to attend the public worship of God,† and to partake of the Lord's supper‡ whenever an opportunity is afforded. It is the duty of parents to educate their children in the nurture and admonition of the Lord,§ to teach them the doctrines of the church, and to subject them to the ordinances of the same. ||

SEC. 4. Any member being dissatisfied with the decision of the Church Council relative to himself, may appeal to the Synod. But, in every case the applicant shall give notice to the Church Council of his intention, either immediately or within two weeks of the time when the sentence was made known to him, and shall specify to them the reasons of his dissatisfaction and the ground of his appeal.

SEC. 5. It is recommended that when a member of one of our churches moves into the bounds of another, and wishes to be admitted to the privileges of the church, he shall bring with him a certificate of good standing from his former pastor; and, until he hand in his certificate, he remains responsible to the church from which he came.

SEC. 6. It is recommended, as accordant with the principles of the New Testament, that the members of the church ought not to prosecute each other before a civil tribunal, until they have first made an attempt to settle their point of difference through the mediation of their Christian brethren.

\* Tit. iii. 10; Matt. xviii. 17, 18.

† Heb. x. 15; Col. iii. 16; Acts ii. 46; Matt. xviii. 20; Exod. xx. 8; Ps. lxxxiv. 2, 9, 11.

‡ 1 Cor. xi. 25. § Eph. vi. 4. || Eph. vi. 4; 2 Tim. iii. 14, 15.



## CHAPTER VI.

## OF ELECTIONS.

SECTION 1. All congregational elections must be published by the Church Council to the congregation, at least two weeks before the election.

SEC. 2. The Council may publish a congregational meeting for any lawful purpose when they shall deem it necessary; and they shall be compelled so to do, when requested by one-third of the lawful electors of the church.

SEC. 3. The electors of any particular church in our connection, are all those who are in full communion with the same; who submit to its government and discipline regularly administered; who contribute according to their ability and engagements to all its necessary expenditures, and who have communed, unless providentially prevented, within one year preceding an election.

SEC. 4. At all elections for *elders or deacons*, no person may be elected to either of said offices, who is not a member in full communion with said church.

SEC. 5. When an election is held in a vacant congregation for a pastor, two-thirds of all the electors present shall be necessary to an election; and if the votes were not unanimous, it is recommended that the presiding officer shall invite the minority to concur in the decision. He shall give the minister a certificate, signed by himself, of his election. This certificate, with a statement of the support\* which they promise him, shall be a legal call to the pastor therein specified.

SEC. 6. At elections for members of the Church Council, the existing Council shall nominate twice as many persons as are to be elected, and the church may nominate half as many more, if they deem it necessary, from whom the officers may be chosen.

SEC. 7. If, from any cause, a vacancy occurs in the Council in the interval between the stated elections, it shall be filled without delay by a special election, and the person thus elected shall serve until the regular expiration of the time of the member in whose place he was elected.

\* 1 Tim. v. 8; 1 Cor. ix. 14; Luke x. 7.

## CHAPTER VII.

### OF PRAYER MEETINGS, ETC.

SECTION 1. As prayer is one of the most necessary duties of a Christian,\* and as prayer meetings have been of the utmost importance and usefulness, it is, therefore, most earnestly recommended to the different churches in our connection, to establish and promote them among our members. These meetings may be held in the church, school-house, or in private houses, and their object is the spiritual edification of the persons present; but the utmost precaution must ever be observed that God, who is a spirit, be worshipped in spirit and in truth; that they be characterized by that solemnity and decorum which ought ever to attend divine worship, and that no disorder be tolerated, or anything that is calculated to interrupt the devotions of those who are convened, or prevent their giving the fullest attention to him who is engaged in leading the meeting; in short, that, according to the injunction of the apostle, all things be done “decently and in order.”

SEC. 2. It is solemnly recommended to all church-members, and more especially to the members of the Council, to make daily worship in their families a sacred duty.†

SEC. 3. It is expedient that no person be permitted to preach in any of the churches in our connection, except by consent of the pastor and Council of said church, and, in the absence of the pastor, by permission of the Council.

## CHAPTER VIII.

### OF SYNODS.

SECTION 1. It was found necessary and profitable in the primitive church, to have an occasional meeting of different individual churches, for the purpose of consultation and mutual encouragement, in preserving their purity and promoting their welfare.‡ This apostolical custom is retained

\* 1 Thess. v. 17; Luke xviii. 1; Col. iv. 2.

† Acts i. 44; Eph. vi. 3; Acts x. 12; Jer. x. 25.

‡ Acts xv. 2, 6, 22, 23; Acts xxi. 15, 17, 18.

in the Lutheran Church, under the name of Conference, Synod, and General Synod.

SEC. 2. A Synod consists of all the ministers and licensed candidates, and an equal number of lay delegates, within a certain district.

SEC. 3. The number of lay votes can never exceed that of the ordained clergymen and licentiates; and if a lay delegate be present from a district from which there is no minister present in the Synod, he shall have a seat and the liberty of speech, but no vote.

SEC. 4. It shall be the duty of each Synod, to see that the rules of government and discipline prescribed in this Formula, are observed by all the congregations and ministers within their bounds, to receive appeals from decisions of church councils, and of Special Conferences, when regularly brought before them, and review and reverse or confirm the decisions to which they refer; to examine and decide on all charges against ministers and licentiates, that of heterodoxy alone excepted; to form and change ministerial districts; to attend to any business relating to their churches, which is regularly brought before them; to provide supplies for destitute congregations, and to devise and execute all suitable measures for the promotion of piety and the general prosperity of the church, not otherwise disposed of in this Formula.

SEC. 5. To this end the Synod and Ministerium shall have power to cite any church-members within their bounds to appear before them; and to endeavor to obtain other witnesses, when the case may require it.

SEC. 6. If any congregation, hitherto in connection with a Synod, should refuse to observe the resolutions of said Synod, or the provisions of this Formula, it shall be excluded from connection with said Synod during the time of its refusal; nor shall any other Synod, nor any Lutheran minister or licentiate, take charge of it without special permission of the President. Provided, however, that if the charter of an incorporated congregation be at variance with any articles of this Formula, said charter shall have precedence of those articles with which it is in conflict.

SEC. 7. Any congregation may become connected with the Synod within whose bounds it is situated, by acceding to the provisions of this Formula, and making some annual contri-

bution towards defraying the necessary expenses of said Synod. For this purpose an annual collection ought to be held in each congregation.

SEC. 8. At least one meeting of each Synod shall be held every year, at such time and place as may have been determined on.

SEC. 9. No minister or licentiate shall be absent from the meeting of the Synod without the most urgent necessity. In case of his absence, he shall, if possible, send to the Synod a written apology for his absence. Voluntary ministerial engagements shall not be regarded as a sufficient excuse. Any minister or licentiate violating the provisions of this section, shall be called to account by the President at the next meeting.

SEC. 10. These written apologies, as well as all other letters and papers intended for the Synod or Ministerium, ought to be addressed to the President.

SEC. 11. The minister of the place in which the Synod is held, with the church council, shall endeavor to provide for the entertainment of the ministers, candidates, and lay delegates, by Christian friends.

SEC. 12. All the members of the Synod shall endeavor to assemble on the evening preceding the day appointed.

SEC. 13. Divine worship shall be celebrated, during the meeting of the Synod, as often as may be convenient, and consistent with the business of the Synod.

SEC. 14. Ministers in good standing in other Synods, or in any sister churches, who may happen to be present, or who appear as delegates from said bodies, may be received as advisory members, but cannot vote in any decisions of the Synod.

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## CHAPTER IX.

### OFFICERS OF THE SYNOD.

SECTION 1. The officers of each Synod shall be a President, Secretary, and Treasurer, who are also the officers of the Ministerium.

SEC. 2. All these officers are annually chosen by ballot, from among the ordained ministers regularly belonging to

the Synod, by a majority of the votes of the ministers, licentiates, and lay delegates present. The same persons shall not be eligible for more than three successive years.

#### PRESIDENT.

SEC. 3. The President shall deliver a synodical discourse at the meeting of every Synod; and he shall, in connection with the pastor of the place, appoint the other individuals who are to preach during the session.

SEC. 4. He shall at the beginning of every Synod, make a written report of all the official business transacted and letters received by him since the last meeting, and of all the important events which have occurred relating to his Synod, and may recommend for their consideration any measures which he may deem necessary or calculated to promote the cause of God. This report shall be laid on the table, and dealt with as with all other papers coming before the body.

SEC. 5. He presides at all the meetings of the Synod and Ministerium.

SEC. 6. The President has a right to take part in the discussions as well as any other member. When the house is equally divided on any question, he has the casting vote. In all other cases he has no suffrage, except when an election is made by ballot, and then he has not the casting vote.

SEC. 7. The President shall preserve order, not suffer more than one member to speak at a time, secure to each person liberty to speak without interruption from others, and shall prevent a speaker from deviating from the subject before the house.

SEC. 8. The President shall take care that each subject be duly considered before a decision be made. He shall distinctly rehearse each motion, when no one has any further observations to offer, and take the votes of the house on the same.

SEC. 9. When the votes are called for, they are to be given simply by Yea and Nay, and no further observations are then admissible.

SEC. 10. The President has the appointment of all committees which are not to be elected by ballot, or otherwise: and every motion for the formation of a committee shall specify in what way it is to be formed.

SEC. 11. It is an important part of his duty to give counsel



to every member of the Synod when he deems it expedient, and particularly to admonish and advise every erring brother. If accusation has been lodged against any member of this body according to Ch. III., Sec. 5, or if he has reason to believe that any minister or licentiate is living in any material violation of the rules of this Formula, it shall be his duty to call upon the individual to relieve his character from said imputation, before the Synod or Ministerium.

SEC. 12. Should the President remove from the limits of the Synod, or depart this life, then the Secretary shall succeed him, and discharge the duties of the President, until the next Synod.

#### SECRETARY.

SEC. 13. The Secretary shall keep a faithful and accurate account of all the proceedings of the Synod and Ministerium; carefully preserve all the papers, the seal, etc., of the Synod, subject to their direction, and shall do all the official writing of the Synod not otherwise provided for.

SEC. 14. He shall give notice (either by circular or in the public papers, as each Synod may direct,) to each minister and licentiate belonging to the Synod, of the time and place of the synodical meeting, at least six weeks previous to the time appointed.

SEC. 15. He is to keep a register of the names of all the ministers and licensed candidates, arranged according to their age in office, and also of the congregations, whether vacant or not, connected with the Synod.

SEC. 16. If the accumulation of business should render it necessary, the President may appoint an assistant Secretary, whose office shall expire at the close of the meeting of the Synod.

SEC. 17. If in the recess of the Synod, the Secretary should remove into the bound of another Synod, or should depart this life, the President shall require the Archives, the seal, and all other property of the Synod, to be delivered to him, and shall retain the charge of them until the next session of the Synod, when he shall appoint a Secretary pro tem.

SEC. 18. Unless the Archives are otherwise disposed of by the Synod, they shall be in the charge and custody of the Secretary. Any minister or delegate of a congregation

connected with said Synod shall have free access to them; but no part of them shall be allowed to be taken away or destroyed.

#### TREASURER.

SEC. 19. The Treasurer shall take charge of all the moneys belonging to the Synod, and shall keep them subject to its order. He shall keep, and present at each annual meeting, a detailed and faithful account of the state of the Treasury.

SEC. 20. Should the Treasurer, during the recess of the Synod, remove out of the bounds of the Synod, or be removed by death, the President shall have all the moneys, certificates, bonds, and documents belonging to the Synod, delivered into his hands, and shall have the charge of them until the next synodical session.

### CHAPTER X.

#### OTHER MEMBERS OF A SYNOD.

SECTION 1. It is the duty of every ordained minister, licentiate, and lay delegate of every Synod, not only to observe the provisions of this Constitution himself; but also, as far as is in his power, see that it is obeyed by all connected with it.

#### ORDAINED MINISTERS AND LICENTIATES, OR CANDIDATES.

SECTION 2. It is recommended to every ordained minister and licentiate, to aid in circulating among the members of his charge, the books proposed by the Synod and General Synod for use.

SEC. 3. No minister or licentiate shall interfere with the congregations of another, by preaching or performing other ministerial duties in them, except by his request or consent, if present; nor in his absence, if he have reason to think that any evil would result to said church.

SEC. 4. Any minister or licentiate in good standing, who removes from the bounds of one Synod into those of another, shall, on application to the President, receive a certificate under his signature, of his honorable dismissal; and such



a certificate shall be required by the Synod into which he removes, when he applies for admission into it.

SEC. 5. Every ordained minister has the right to leave his charge and remove to another whenever he believes it his duty to do so; yet he must give the President timely notice of his intended removal.

SEC. 6. A licensed candidate shall have liberty to visit vacant congregations, either upon receiving an invitation from them, or upon the advice of the Synod or President.

SEC. 7. After a licentiate has a stated charge, he shall be restricted to it, and shall not resign it without the consent of the Ministerium, or, in its recess, of the President.

SEC. 8. A licentiate has power to perform all the ministerial functions during the time specified in his license.

SEC. 9. In addition to the obligation of ministers specified in Chap. III., Sec. 1, it is the duty of licentiates particularly to devote all their leisure time to their personal improvement in knowledge and grace, to receive counsel from the President, and to apply to him for advice in cases of difficulty.

SEC. 10. Every licentiate must keep a general journal of his ministerial acts, which, with a few sermons of his own composition, he must deliver, or send annually for the inspection of the Ministerium.

#### LAY DELEGATES.

SECTION 11. Each lay delegate, entitled to a seat by this Constitution, shall have equal rights with the ministers in all business belonging to the Synod; that is, may take part in the debates, offer resolutions, and vote on all synodical questions.

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### CHAPTER XI.

#### ORDER OF BUSINESS.

It is recommended that the transactions of the Synod be conducted as follows:

1. At the time appointed for the meeting, the members present shall assemble, and if four ordained ministers and two lay delegates be present, they shall constitute a quorum.

2. The President shall open the first session by a prayer,

after the brethren have unitedly sung a hymn. And every session of the Synod and Ministerium shall be opened and closed with prayer. In the absence of the President, the first prayer shall be made by the Secretary, and if he also be absent, by one of the elder ministers present.

3. After prayer, the Secretary shall call the names of all the ordained ministers and licentiates belonging to the Synod, and note the absentees.

4. The lay delegates shall then exhibit the certificates of their appointment, and their names be registered by the Secretary as members of the Synod.

5. The President shall make his report (Chap. IX., Sec. 4) as the last official act of his office, and then inform the members, that

6. The election of officers for the ensuing year is now to be attended to.

7. Admission of delegates or ministers from other ecclesiastical bodies: according to Chap. VIII., Sec. 14.

8. The minutes of the last Synod may be read.

9. All papers intended for the Synod or Ministerium are to be handed in, and verbal notice may be given of any important business intended to be brought before the Synod.

10. The Secretary shall then number the papers as arranged by the President, after which they shall be taken up and discussed before the whole house in numerical order, or be first referred to committees, as the house may direct. The reports of committees may be heard and acted on at any time, and the intervals filled up by the succeeding items.

11. Each minister shall be called on by the Secretary for the record of persons baptized and confirmed, as well as of the regular communing members belonging to his churches, (Chap. IV., Sec. 11,) as also of the number of schools.

12. The Treasurer's account shall be heard.

13. The number of vacant congregations be inquired into and provisions made for them.

14. Promiscuous business.

15. Election of delegates to the General Synod, or to other ecclesiastical bodies, and of Directors of the Theological Seminary at ———.

16. Choice of the time and place for the next meeting of Synod.

17. Dissolution of the Synod, and annunciation of the time of the ministerial session.

18. Should the President or Secretary be absent at the proper time for opening a session, the members present may elect others *pro tempore*.

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## CHAPTER XII.

### PROCESS AGAINST A MINISTER.

SECTION 1. As the honor and success of the gospel depend very much on the character of its ministers, every Synod ought to guard with the utmost care and impartiality the conduct of its members.

SEC. 2. All Christians should be very cautious in giving credit or circulation to an ill report of any man, and especially of a minister of the gospel; if any man knows a minister to be guilty of a private censurable fault, he should warn him in private. If this prove fruitless, he should apply to the church council, who shall proceed as specified in Chap. III., Sec. 5.

SEC. 3. If accusation be lodged, according to Chap. III., Sec. 5, with the President, within four months of the time of the next synodical meeting, he shall defer the matter to said meeting; yet if the charge be one of drunkenness, lewdness, circulating fundamental errors in doctrine, or a higher crime, he shall immediately direct the accused to suspend all his ministerial duties until his case is decided. If such accusation is lodged with the President at an earlier date, he shall, if the charge be one of drunkenness, lewdness, circulating fundamental error in doctrine, or of higher crime, immediately give notice to all the members of the Conference district to which the accused belongs, to meet without delay at a suitable place, and institute a formal investigation of the case, according to the principles of this Formula. The chairman of said Conference district shall immediately fix the time and place of the meeting, and give at least fifteen days' notice of the same to each minister in the district, and also to the parties concerned.

SEC. 4. If the Synod is not divided into Conference dis-

tricts, the President shall appoint a Committee of three ordained ministers, shall fix the time and place of their meeting, and give all the notices as above required of the chairman of the Conference district.

SEC. 5. Any three members of the Conference or of the Committee above named, shall have power to proceed and hold a fair and impartial investigation of the case, and to take all such measures as may be just and necessary to determine the guilt or innocence of the accused.

SEC. 6. If the accused confess, and the matter be base and flagitious, such as drunkenness, lewdness, circulating fundamental error in doctrine, or a higher crime, however penitent he may be, he must immediately be suspended from the exercise of his office, and if thought expedient, a time be appointed for him publicly to confess to the congregation and the world his guilt and penitence.

SEC. 7. If a minister accused of atrocious crimes, being duly notified, refuse to attend the investigation, he shall still be immediately suspended from office.

SEC. 8. If the accused deny the charge, and yet on examination of the evidence is found guilty, the Conference or Committee shall nevertheless proceed to pass sentence on him.

SEC. 9. The highest punishment which can be inflicted by a Special Conference or Committee appointed as above specified, is suspension from clerical functions; and this sentence is to be reported to the next meeting of the Synod, and remains in force until reversed by the Synod or Ministerium, as the case may be.

SEC. 10. Any minister intending to appeal from the decision of a Conference or Committee, shall give notice of it to his accusers within three weeks of the time when the decision was made; that both parties may be prepared for a new trial.

SEC. 11. Special Conferences not especially convened for the purpose, may attend to any charges of importance against a minister within their bounds, if all the parties concerned are prepared and willing to proceed.

SEC. 12. If at any time accusation be lodged with the President, according to Chap. III., Sec. 5, for a less crime than those above specified, Sec. 3, he shall take no other steps in the case than to write a letter to the accused and

accusers, exhorting them to mutual forbearance, and referring them to the next Synod.

SEC. 13. If accusation against a minister be made immediately to the Synod, and the Synod believe themselves in possession of all the evidence necessary to a just decision, the case may be immediately examined and sentence passed. But if the necessary evidence be not before them, and the crime be such as is specified in Sec. 3, they shall appoint a meeting of the Conference to which the accused belongs, or, if there be no Conference district, of a Committee, who shall proceed as above specified.

SEC. 14. If a minister be found guilty of drunkenness, fundamental heresy, lewdness, or higher crimes, his sentence of suspension shall not be removed until after some time of penitent, humble, and edifying conduct. And he cannot be restored by any judicatory but the Synod, or by the Ministerium, if his case was one of fundamental heresy.

SEC. 15. If the common report of a minister's guilt of any of the charges above specified, be such as seriously to injure the cause of religion, and his own churches do not proceed against him, it should be the duty of any other minister or layman, having obtained two other signatures of credible men, to report the case to the President.

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## CHAPTER XIII.

### VACANT CONGREGATIONS.

SECTION 1. Vacant congregations which cannot be immediately supplied with a minister, are advised to assemble on the Lord's day, to elect some member of the church, of suitable capacities and character, to conduct the exercises, and engage in the worship of God, as recommended in Chap. VII., Sec. 1.

SEC. 2. It is also recommended, that at these meetings a portion of the Scriptures, of the prayers contained in the Liturgy, and of some selected sermon, such as are approved by the President of the Synod, be read.



## CHAPTER XIV.

## OF MISSIONS.

As the blessed Saviour left to his followers the command, "Go ye and make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you;"\* the Synods shall regard it as a sacred duty to adopt, from time to time, such measures as they may deem best calculated to execute this solemn injunction.

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## CHAPTER XV.

## ELECTION OF DELEGATES AND DIRECTORS.

The election of Delegates to the General Synod and of Directors of the Theological Seminary, shall always be held by ballot, and a licensed candidate shall not be eligible to either of these offices.

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## CHAPTER XVI.

## SPECIAL CONFERENCES.

SECTION 1. It is earnestly recommended that each Synod divide itself into two or more districts, for the purpose of holding Special Conferences; which may be held either on a weekday or Sabbath.

SEC. 2. It is desirable, where ministers do not live too far apart, that at least two Conferences should be held annually in each district. They ought to last two days, and the chief business to be performed at them is to awaken and convert sinners, and to edify believers by close practical preaching of the gospel.

SEC. 3. The state of religion in the churches of the district ought to be inquired into, and at least an hour be spent by the Conference alone in conversation on subjects relating to pastoral experience.

\* Matt. xxviii. 19, 20.

SEC. 4. These districts ought to contain between five and ten ministers, and when the number becomes greater, a new district ought to be formed.

SEC. 5. These Conferences ought to be held alternately, in some congregation of each minister and licentiate belonging to the district.

SEC. 6. Special Conferences may examine into any business of congregations, which is regularly referred to them, and give their advice; but no Conference shall, under any pretext whatever, perform any business connected with the licensure or ordination of candidates for the ministry.

SEC. 7. Lay delegates may also be sent to these Conferences, under the same regulations as to Synods, if it is thought advisable by the Synod.

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## CHAPTER XVII.

### MINISTERIAL SESSION.

SECTION 1. The clergy shall then hold a meeting consisting exclusively of Scripture elders, that is, preachers,\* for the purpose of attending to those duties which Christ and his apostles enjoined upon them alone, viz., Examination, Licensure, and Ordination of candidates for the ministry. This meeting is called the Ministerium or Presbytery; † by which, in Scripture, is meant ministers alone.

SEC. 2. Licensed candidates may be present at the Ministerial meeting, unless requested to withdraw, and may take part in discussions, but have no vote.

SEC. 3. The Ministerium shall also be the proper body by whom all charges of heresy against a minister are to be examined and decided; as also all appeals from the decision of a church council on a charge of heresy against a layman, or from the decision of a Special Conference on a similar charge against a minister.

SEC. 4. When ordained ministers of other religious denominations make application for admission into connection with a Synod, the Ministerium shall be the body to decide on the case.

SEC. 5. A majority of two-thirds of the ordained ministers

\* Acts xx. 17.

† 1 Tim. iv. 14.



shall be required, either for the licensure of an applicant as well as the renewal of his license, or the ordination of a licensed candidate, or the admission of an ordained minister of another denomination.

SEC. 6. No minister or licentiate, coming from a Foreign Country, shall be received as a member of any Synod, until after a residence of two years in this country, and unexceptionable deportment during that time. Excepting only, that if an ordained minister comes well recommended for piety and learning, by a Consistorium, or a number of individuals known to the Ministerium as orthodox and evangelical; and if the Ministerium believe they can safely confide in the testimonials, they may receive him for twelve months, after which the vote for his permanent reception as a regular member shall be taken, and the case decided according to Sec. 5.

SEC. 7. All business not specifically intrusted to the Ministerium in this Formula, shall belong to the Synod.

SEC. 8. The order of business in the Ministerium may be as follows:

1. After the session has been opened with prayer, the President shall communicate any business which he may have to report or propose.

2. The licentiates shall hand in their licenses, sermons, and journals, which ought, if possible, to be read by the licentiate before the whole body. If want of time renders this inconvenient, Committees ought then to be appointed to examine and report on them.

3. Applicants for licensure are examined.

4. After the examination of the applicants and of the sermons and journals of licentiates, the applicants and licentiates may be desired to withdraw, and the question of their licensure and renewal of license or ordination, be discussed and decided.

5. The licensure and ordination may be performed either in the Ministerium, or at an appointed hour, before a promiscuous assembly.

6. Promiscuous matters relative to ministerial business may then be attended to.

7. Some time then shall be spent in conversation on pastoral experience.

8. The session closed as directed Chap. XII., Sec. 2.

# CHAPTER XVIII.

## EXAMINATION AND LICENSURE OF CANDIDATES.

SECTION 1. The examination shall be conducted by an Examining Committee of two or more ordained ministers, appointed for the purpose, at the meeting of the previous year, or by a Committee appointed at the time. As these examinations may be highly interesting and useful to the whole Ministerium, and will be more faithfully performed if public, it is earnestly recommended that they be performed before the whole body.

SEC. 2. After the examination by the Committee is ended, every member of the Ministerium has the right to ask the applicant any additional questions.

SEC. 3. The examination shall embrace, at least, the following subjects, viz.: Personal piety and the motives of the applicant for seeking the holy office, the Greek and Hebrew Scriptures, the Evidences of Christianity, Natural and Revealed Theology, Church History, Pastoral Theology, the rules of Sermonizing, and Church Government.

SEC. 4. No Ministerium shall, in any case whatever, license an individual whom they do not believe to be hopefully pious. Nor shall any applicant, extraordinary cases excepted, be licensed, whom the Ministerium do not find possessed of a competent acquaintance with the subjects named in Sec. 3, the Hebrew language alone excepted.

SEC. 5. The *Ceremony of Licensure*\* shall be performed as follows, viz.: after an address from the President, as prescribed in the Liturgy, he shall read the duties and privileges of licentiates in Chap. X., Sec. 6-10, and then propose to him the following questions:

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and practice? †

2. Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession? ‡

3. Do you promise, by the aid of God, faithfully to perform all the duties enjoined on you in this Formula, and

\* 1 Tim. v. 22; iii. 5; iii. 9. † 2 Tim. iii. 16. ‡ 2 Tim. i. 13.

to submit yourself to its rules of Government and Discipline, so long as you remain a member of a Lutheran Synod?\*

SEC. 6. These questions being answered in the affirmative, the President offers up a suitable prayer, delivers him his license, and concludes with a short address as directed in the Liturgy.

SEC. 7. All licenses shall extend to the time of the next annual meeting of the Ministerium, and shall be renewed as a matter of course, whether the licentiate be present or not, unless satisfactory reasons are known to the Ministerium, which render a renewal inexpedient. And if, for any reason, no meeting be held at the appointed time, the licenses granted by said Ministerium shall remain in force, until revoked at a subsequent meeting.

SEC. 8. If a licentiate, after some time of probation, does, in the judgment of the Ministerium, prove himself unqualified for the duties of the ministry, his license shall be withdrawn.

## CHAPTER XIX.

### ORDINATION.

SECTION 1. Whenever the Ministerium has decided that an individual shall be ordained, the ceremony may be performed, either at the time, by the assembled Ministerium, or, if preferred, in the church by which he has been called, by the Special Conference, or by a Committee appointed for the purpose by the President.

SEC. 2. The ceremony of ordination, wherever performed, shall be as follows, viz. :

1. A sermon shall be preached by a person previously appointed, on the nature, duties, and responsibilities of the ministerial office.

2. The President of the Ministerium, or the chairman of the Conference or Committee, shall then, after a short address, such as is contained in the Liturgy, propose to the candidate the following questions :

1. Do you believe the Scriptures of the Old and New

\* 1 Pet. v. 5.

Testament to be the Word of God, and the only infallible rule of faith and practice?

2. Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct, in the doctrinal articles of the Augsburg Confession?

3. Do you promise, by the aid of God, faithfully to perform all the duties enjoined on you in this Formula, and to submit yourself to its rules of Government and Discipline, so long as you remain a member of any Lutheran Synod?

4. Do you believe that, in seeking the ministerial office, you are influenced by a sincere love to God your Saviour, and desire to promote his glory in the welfare of men?

5. Do you promise faithfully and zealously to preach the truths of the gospel of our Lord and Saviour Jesus Christ, as contained in the Holy Scriptures?

SEC. 3. These questions being answered in the affirmative, the candidate shall kneel down, when the President or presiding minister shall ordain him after the apostolic example, by prayer,\* and the laying on of the hands of the ministry,† i. e. presbytery. The candidate shall then rise, and the officiating minister, and after him the ordained ministers present, shall take him by the right hand and welcome him to take part in the ministry with them.‡ (The ceremonies may then be concluded by the benediction. But if the ordination was performed in a church to which he is called, the presiding minister shall proceed without any interruption with the ceremonies of installation.)

## CHAPTER XX.

### INSTALLATION.

SECTION 1. He shall then propose to the minister just ordained this question, viz.: Are you willing to take charge of this congregation, and do you promise, by the grace of God, faithfully to discharge the duties of a Christian pastor to them?

SEC. 2. This question being answered in the affirmative, the President shall ask the congregation:

\* Acts xiii. 2, 3.

† 1 Tim. iv. 14.

‡ Gal. ii. 9.

Do you desire to receive — — as the regular pastor of your church (or churches) to which you have given him a call? And do you promise faithfully to discharge toward him the duties which a Christian congregation owe to their pastor?

These questions being answered in the affirmative, the presiding minister shall solemnly pronounce the individual installed to be the regular pastor of said charge; and conclude with the benediction.

SEC. 3. If a minister already ordained is to be installed, the ceremony of installation shall be preceded by a sermon on the relation between a minister and the people of his charge, or on some other suitable subject, by a person previously appointed. The minister shall then be formally installed, according to Sec. 1, 2, after which, a charge may be delivered by a minister previously appointed, to the pastor and his people on their respective duties, and the whole be closed with the benediction.

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## CONSTITUTION OF THE GENERAL SYNOD.

ADOPTED AT WASHINGTON IN 1869.

### PREAMBLE.

JESUS CHRIST, the Supreme Head of His Church, having prescribed no entire specific directory for its government and discipline, and every section of His Church being left at liberty to make such regulations additional to those found in the Scriptures, as are in harmony with the Word of God, and best adapted to its situation and circumstances; therefore, relying upon God our Father, in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the Word of God, for the promotion of the practice of brotherly love, to the furtherance of Christian concord, to the firm establishment and continuance of the unity of the Spirit in the bond of peace, and for the accomplishment of the grand design for which the Church of Christ was established on earth,— We, the Evangelical Lutheran Synods



connected with the General Synod, for ourselves and our successors, do adopt the following

## CONSTITUTION.

### ARTICLE I.

The name, style, and title of this body shall be, "THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA."

### ARTICLE II.

SECTION 1. The General Synod shall consist of the Clerical and Lay Delegates from the several District Synods of the Evangelical Lutheran Church in the United States which are now connected with it, or may hereafter join themselves thereunto, and who shall be duly acknowledged as members thereof in the following ratio, namely:

Each Evangelical Lutheran Synod, containing eight ministers, may send one; if it contain sixteen, two; if twenty-four, three; if thirty-two, four; if forty, five; if fifty-five, six; if seventy, seven; if eighty-five, eight; and if it contain one hundred and upwards, nine delegates of the rank of ordained ministers, and an equal number of lay delegates. Each Synod at present connected with this body shall be entitled to at least one clerical and one lay representative.

SEC. 2. Each delegate appearing in the General Synod, according to this ratio shall enjoy equal rights and privileges in the transaction of its business. Each Synod may choose its delegates in such manner as to it may seem proper, and shall pay the travelling expenses of the same to and from the General Synod, unless the General Synod itself shall otherwise provide.

SEC. 3. All regularly constituted Lutheran Synods, not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine word and of the faith of our Church founded upon that word, may at any time become associated with the

General Synod, by adopting this Constitution, and sending delegates to its convention according to the ratio specified in section first of this article.

SEC. 4. Should the delegates of any District Synod withdraw from the sessions of the General Synod without the consent of a majority of the members of the body, and such withdrawal be sanctioned by their Synod; or should any Synod, without being excused by the General Synod, decline sending delegates, such Synod shall be considered as having severed its connection with the General Synod, and its delegates can only be again received as those of a newly-applying Synod.

### ARTICLE III.

SECTION 1. The delegates to the General Synod shall, at each meeting, choose by ballot, from among their own number, a President and Secretary; and, from among their own number or elsewhere, a Treasurer. These officers shall continue in office until the next meeting of the Synod, and until others are chosen in their stead. The same person is at all times re-eligible as Secretary or Treasurer; but no one may be elected President except an ordained minister, nor more than twice in succession.

SEC. 2. The President shall act as chairman of the Synod, and may take part in the discussions, and vote as any other member, but shall not originate motions. He shall subscribe all letters, written advices, resolutions, and proceedings of the Synod. In extraordinary cases, and by request of any one or more of the acknowledged Synods, or by a respectable number of the ministers or churches connected with the General Synod, he may convene the delegates of the General Synod in special session. In case the business of the Secretary becomes too burdensome for one person to execute, he shall, with the concurrence of the Secretary, appoint an Assistant Secretary, and make known to him what portion of the labor he is to undertake.

SEC. 3. The Secretary shall keep a journal of the proceedings, write, attest, and take care of all the documents and writings, publish the time and place of the meeting of the Synod in the papers of the church, at least two months beforehand, and, in case of a special meeting, he shall give written notice thereof to the President of each of the District



Synods, immediately upon the issue of the call for such special meeting.

SEC. 4. The Treasurer shall receive and disburse all moneys of the Synod, and shall keep a faithful account of the same, which must be submitted at each meeting of the General Synod. At its pleasure he may also be required to give bond and security for the faithful performance of his trust. He shall pay out moneys only in pursuance of a resolution of Synod, or upon an order of the President attested by the Secretary.

SEC. 5. Should any officer of the Synod, in the intermediate time of the assembling of the body, depart this life, resign his office, or become incapable of executing the same, then the remaining officers shall appoint some capable and faithful man in his place, until the next meeting of the General Synod.

#### ARTICLE IV.

The General Synod, as the highest Ecclesiastical Council of the Evangelical Lutheran Churches connected with it through their District Synods, shall have the control of all those interests of the Church which are of a general character. The powers more specifically intrusted to the General Synod are chiefly the following:

SECTION 1. The General Synod shall examine the proceedings of the District Synods belonging to it, in order that it may obtain a knowledge of the existing state of the Church; and it may publish the statistics of the Church, and reports on the state of religion, with such plans and recommendations for the promotion of the kingdom of Christ, at home and abroad, as it shall deem proper. The District Synods shall, therefore, transmit to it regularly several copies of the proceedings of their annual conventions.

SEC. 2. The General Synod shall be charged with the duty of providing the books or writings to be used in the public worship of the Church, and in the catechetical instruction of the young, such as Liturgies, Hymn Books, and Catechisms; and no District Synod shall, without the sanction of the General Synod, publish or recommend books of this kind other than those furnished by the General Synod.

SEC. 3. The General Synod, as the representative body of all the Synods connected therewith, shall make provision

for the general missionary and benevolent operations of the Church, such as Home and Foreign Missions, Church Extension, providing a Church Literature, founding and maintaining institutions for the support of poor and disabled ministers and their widows and orphans, and other general benevolent and charitable institutions. It shall use all its power and means to unite, foster, and make efficient these operations of the Church.

SEC. 4. To accomplish these ends, the General Synod shall, whenever deemed practicable and expedient, create and perpetuate such Boards of Managers as it may consider necessary efficiently to carry forward these operations of the Church, and determine the number of members of each, and the time of their continuance in office, and assign to each Board its appropriate work and duties. These Boards shall always be subject to and under the control of the General Synod.

SEC. 5. Each Board thus created, acting under the control and by the authority of the General Synod, shall make the regulations necessary for the management of its own affairs, shall appoint its own officers, shall keep full and correct minutes of its proceedings, and shall make report of the same at each meeting of the General Synod. For the greater security of the funds and property which may at any time be intrusted to these Boards, any one or all of them shall, at the request of the General Synod, obtain acts of incorporation, and the Treasurers of the same shall give suitable bonds for the faithful performance of their duties.

SEC. 6. The General Synod may also institute and create a treasury for the efficient advancement of its purposes.

SEC. 7. The General Synod shall also advise the adoption of such rules and regulations among the several Synods as may prevent unpleasant and unfriendly collisions that might otherwise arise out of any difference of opinion existing among them, or from any other causes, and it shall apply all its powers, prayers, and means for the prevention of schisms among us—it shall be sedulously and incessantly regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom, may not pass by neglected and unavailing.

SEC. 8. The General Synod may give advice or opinion, when complaints shall be brought before them, by whole Synods, Ministeriums, Congregations, or individual ministers or laymen, concerning doctrine or discipline. They shall, however, be extremely careful that the consciences of ministers of the gospel be not burdened with human inventions, laws, or devices, and that no one be oppressed by reason of differences of opinion on non-fundamental doctrines.

SEC. 9. If differences of Synods be referred, the votes thereon shall be taken by Synods, and the referring Synods shall have no vote.

#### ARTICLE V.

The order of business shall be regulated by the By-Laws and Standing Rules, except as follows:

SECTION 1. A majority of Delegates appearing with proper credentials shall constitute a quorum for the transaction of business.

SEC. 2. The General Synod shall appoint, by ballot, the time and place of the next convention; observing, at all times, however, that one meeting, at least, be held every two years.

#### ARTICLE VI.

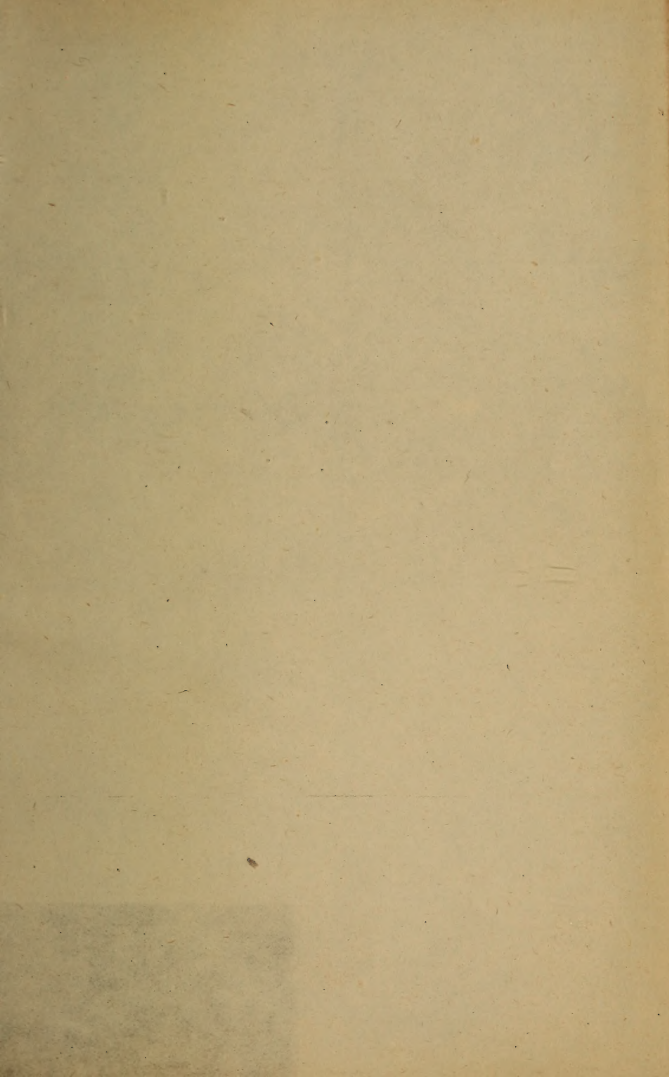
SECTION 1. The General Synod may make whatever By-Laws it may deem necessary, provided only that they do not contradict the spirit of this Constitution.

SEC. 2. No alteration of this Constitution shall be made, except by the consent of two-thirds of the Synods attached to the General Synod. An exact copy of the intended alterations must be sent by the Secretary to the Presidents of the District Synods in connection with this body, with the request that they submit them to their respective Synods for decision. And if, at the subsequent meeting of the General Synod, it shall appear from their minutes that two-thirds of the District Synods are in favor of the alterations, they shall be declared adopted.











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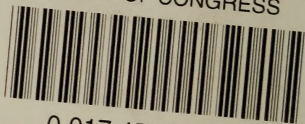
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